The Churchman.

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . 6 1-2 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 "
In CALVARY CHURCH . . . . 8 " and 6 P. M
In CHURCH OF THE ANNUNCIATION . . 8½ " and 6 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 8 A. M., and 5 P.M.
In CHURCH OF THE HOLY APOSTLES . . 8 "
In GRACE CHURCH BROOKLYN HEIGHTS,. 6 " and 6 "

Calendar for September.

9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19. Ember Day.
21. St. Matthew the Apostle. Ember Day
22. Ember Day.
23. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

OCTOBER.

7. Eighteenth Sunday after Trinity
14. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
21. Twentieth Sunday after Trinity.
28. Twenty-First Sunday after Trinity. St. Simon and St. Jude the Apostles.

Poetry.

For the Churchman.

To —— ——.

"When thou liest down, thou shalt not be afraid, yea, thou shalt lie down and thy sleep shall be sweet."—*Prov. III, 24.*

'Tis hush of night—the day is past,
This task well done may be thy last;
Lie down in peace and sweetly rest,
Pillowed upon thy Saviour's breast.
Though Pestilence is on the air,
And Death is busy everywhere;—
Though deep, mysterious whispers fly
In moaning winds o'er midnight's sky,
Ceaselessly murmuring as they roll,
The requiem of some parting soul;—
Yet calmly close thy wearied eye—,
As God shall will,—to sleep,—or die:
By faith in Christ supremely blest,
For so He giveth His loved-ones rest.

Sleep on in peace! Thou canst not fear
E'en tho' the chill of death were near;
For angel-comforters surround thee—
And spirit-music is around thee,
As echoes of thine own sweet numbers
Mingling amid thy tranquil slumbers,
A passing spirit's joyous lay
Chanted upon its upward way.
Sounds thus in words all weak and vain
Some broken fragments of the strain:
Onward! Paradise is filling—
'Tis a festival above!
Summoned guests are thickly gathering
In that resting place of love;
Holy Love! Changeless Love!
Happy meetings there above!

True the messenger who summons
Comes not with a joyful mien,
And the travelling robe is dreary,
And the way lies dark between;
Dark the way! lone the way!
But beyond! how bright the scene!

HE—The Ever-Blessed is numbering
All His blood-bought children there,
Whilst melodious notes are ringing,
Joyous welcomes on the air;
Heavenly joy! Holy joy!
Sin and death no more to share!

Souls released are meeting—mingling,
Souls are melting into one,
Which have sought each other vainly—
Vainly—'neath yon earthly sun;
Now their sun—their Heavenly sun
Melts their glowing souls in one!

Lingering loved ones! muse not sadly
Numbering o'er each passing bier,
Rather joy so many voices
Swell the glad hosannas here.
Glad Hosannas! glad Hosannas!
Full fruition draweth near!

Sunday, Aug. 12. O. Y. T.

Selected Matter.

From the English Churchman.

Gorham, Clerk, vs. the Bishop of Exeter.

Arches Court, Thursday, Aug. 1.

[The judgment opens with a full statement of the case, and some preliminary observations on the form of proceeding, the arguments, &c., which we omit, as not essentially necessary to the understanding of the judgment itself.—ED. CHURCHMAN.]

Dismissing all extraneous topics from his mind, he came to the real question at issue between the parties in this case, viz: *the unconditional efficacy of the Sacrament of Baptism in the case of infants.* It was admitted, on the part of the Bishop, that in the case of adults the efficacy of Baptism depended upon the sincerity of the professions and promises made—that faith and repentance were prerequisites. Infant and adult baptism, however, had been so mixed up in the examination that it was almost impossible to say what part of the argument applied to each. Mr. Gorham maintained that the same considerations applied to both, and that the two questions could not be dissevered. He (Sir H. J. Fust) was particularly anxious to have it distinctly understood that he was not going to pronounce an opinion as to whether unconditional regeneration, in the case of infants, was or was not a true *scriptural* doctrine. All that came within the limits of the authority of the Court was to endeavor to ascertain whether the Church had determined anything upon the subject, and, if so, then to pronounce accordingly. The authoritative declaration of the Church constituted the law of that court, to which it was bound to conform, and which it was incumbent upon it specifically to follow, without indulging in speculative opinions of its own. The court was bound to administer the law as it found it laid down, and not to give any opinion as to what the law ought to be; and therefore he was most anxious that it should be perfectly understood that in the observations he was about to make he should confine himself wholly to the doctrines of the Church, so far as he was capable of ascertaining them, without any intention to extend them to scriptural interpretation. Now, the first question which presented itself to the observation of the court was, whether the Church had pronounced any opinion on the point; and, if so, what? And that gave rise to another question, viz: from what source was the court to derive information as to the doctrines of the Church of England? The Bishop of Exeter imputed to Mr. Gorham that he held and avowed opinions on the subject of the efficacy of Baptism which were opposed to the doctrines of the Church as they were set forth in the formulae. Mr. Gorham denied this, and contended that his opinions were in exact conformity with those of the Church of England, as contained in her articles, and in perfect accordance with the intentions of the formulae of the Church. Now a great deal of learning and ingenious argument had been applied to the discussion of this part of the case, as was naturally to be expected, from the bearing it might possibly have on the ultimate decision of the question by the court. Mr. Gorham took his stand principally on the Articles—there Mr. Gorham declared he took his stand, and that he would not be driven from them; that he would go so far only as the Church had expressed its opinion, and that when the Church was silent he would not speak. Mr. Gorham then took his stand on the Articles of the Church of England.

Now the next point to be considered was, the questions originally addressed to Mr. Gorham by the Bishop, and he (the judge) thought it might not be improper to state here what was the course of the examination adopted by the Bishop, and the answers which he received to the several questions he put to Mr. Gorham. He thought the very first question addressed by the Bishop to Mr. Gorham would throw some light on the cause of the protracted length of the examination to which Mr. Gorham had been subjected, and to the very particular and precise manner in which the Bishop was obliged to frame his questions in order to obtain from Mr. Gorham direct and specific answers to them. The first of these questions, which appeared in page 63 of the book, was,

"Prove from Scripture that Baptism and the Supper of the Lord are severally necessary to salvation—first of Baptism; secondly of the Lord's Supper."

Now, here it was evident that the Bishop had not put the question in a form that would draw out a specific answer as to the doctrine of the Church upon the necessity of the Sacraments of Baptism and the Lord's Supper. Mr. Gorham was perfectly aware of the slip which the Bishop had made, and his counsel took advantage of that slip to shew that his Lordship was wrong, and that he was obliged to correct his error in the next question. To this question, however, Mr. Gorham answered, and truly answered—

"I do not find in Scripture that the necessity of baptism to salvation is declared in terms so absolute as this proposition"

Then came a long discussion upon the question of baptism, in which Mr. Gorham referred to the words of Scripture—"except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God," and said,—

"If the allusion be to baptism (which, however, had not then been instituted) it undoubtedly affirms the necessity of complying with that solemn institution where no unavoidable impediment intervenes. Having been ordained of Christ it cannot be slighted without the awful consequences of disobedience to His express command. But it does not appear to me that the being 'born of water' and the being 'born of the Spirit' are so indissolubly tied together by this declaration that each is equally in the same sense necessary to salvation. This view is confirmed by the fact that the expression 'born again' is used in this discourse in verses 3, 6, 7, 8, without any reference to being 'born of water,' but twice with express mention of being 'born of the Spirit' as the great essential requisite. It is confirmed also by verses 16 and 17, where 'everlasting life' and salvation are positively connected with belief in the Son of God without reference to baptism; as if for the very purpose of showing that faith is an indispensable and essential condition, but that baptism is only generally necessary, a condition to be dutifully performed. Precisely the same conclusion must be drawn from the terms used by our Lord, in His express institution of baptism,—'He that believeth and is baptised shall be saved,' (Mark xvi. 16). The general connection between the sign which He has ordained for admission into His Church, and the faith which that sign certifies, is here distinctly affirmed. But our Lord adds, 'He that believeth not shall be damned.' Here exclusion from everlasting life is grounded, not on the omission of baptism, but on the withholding belief in the Son of God."

Then he went on to say—

"The participation of the Supper of the Lord is stated in Scripture in the same manner as generally necessary, not essentially requisite to salvation."

Now the manner in which this answer was given showed the Bishop that he must be precise in putting his questions, and accordingly he proceeded in the next question to say—

"Does our Church hold, and do you hold, that Baptism and the Supper of the Lord are generally necessary to salvation, in terms as absolute as this proposition?"

To this Mr. Gorham replied—

"Our Church does hold this doctrine, and I hold it of course."

The third question was—

"Does our Church hold, and do you hold, that by the express words of our Lord, 'Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God,' we may perceive the great necessity of the Sacrament of Baptism where it may be had?"

The anwer was—

"The Church states this in her service for adult baptism;" then he referred to the 36th Canon, and concluded by saying, "Your Lordship has already had my subscription to this acknowledgment on my institution to St. Just; for my assent to the whole Book of Common Prayer includes my assent to this part of it."

In the fourth question he was asked—

"In the Homily of Common Prayer and the Sacraments, it is said that, 'according to the exact signification of a sacrament, Baptism and the Supper of the Lord are visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ.' Do you hold this to be godly and wholesome doctrine?" His answer was—

"My subscription to the Articles, and among them the 35th, appears to me to involve a sufficient reply to this question. I prefer, and I claim the privilege of giving my assent to the two books of Homilies generally, as containing 'a godly and wholesome doctrine and necessary for these times,' to my basing any particular doctrine upon any detached sentence taken out of those books. In claiming this privilege, I by no means intend to intimate that I 'assent without reserve' to this passage. On the contrary, I consider it as expressing a wholesome truth, when fairly construed; but as it has been often adduced in controversies on the efficacy of the sacraments, in a sense in which I do not believe the compiler of that excellent homily to have written it, my consent could not be given to it by a naked affirmative without explanatory matter. Consecutive questions, framed with a bearing on a particular controversy, replied to without many collateral explanations, might elicit apparent, and only apparent admissions, which would not correctly represent the doctrine of the Church. To prevent the possibility of misapprehension as to my reply to this passage, or others to which I may have to return a similar answer, I add that I fully assent to the wholesome truth contained in this quotation, when fairly brought into connection with the Articles of our Church, on the nature and efficacy of the Sacraments."

The words "Articles of our Church" were printed in capitals, as showing that Mr. Gorham stood upon the Articles as the standard of his opinions. Then followed the questions which raised the points now under the consideration of the court. The fifth, sixth, and seventh questions were put by the Bishop in this manner:

Q. 5. "Does our Church hold, and do you hold, that every infant baptised by a lawful minister with water, in the name of the Father, and of the Son, and of the Holy Ghost, is made by God in such baptism a member of Christ, a child of God and an inheritor of the kingdom of heaven?"

Q. 6. "Does our Church hold, and do you hold, that such children, by the laver of regeneration in baptism, are received into the number of the Children of God, and heirs of everlasting life?"

Q. 7. "Does our Church hold, and do you hold, that all infants so baptised are born again of water and of the Holy Ghost?"

Mr. Gorham answered—

"As these three questions all imply the same description of answer, I will discuss them together; and generally, I reply, that these propositions being stated in the precise words of the ritual services and of the Catechism, undoubtedly must be held by every honest member of the Church to 'contain in them nothing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible, . . . if it shall be allowed such just and favorable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority.'—Preface to the Book of Common Prayer.

Now, here it was to be observed that Mr. G. did not give a precise answer to the questions which were proposed to him. He answered that the propositions contained nothing contrary to the Word of God, or which a godly man might not, with a good conscience, use and submit unto, or which was not fairly defensible; but then he qualified it by saying, "if it shall be allowed such just and favorable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority."

Then he said—"The 'just and favorable construction' of passages like these (occurring in services intended for popular use), which, taken in their naked verbality, might appear to contradict the clearest statements of Scripture, and of the Church herself, must be sought, chiefly, 1st, by bringing them into juxta position with the precise and dogmatical teaching of the Church in her explicit standard of doctrine, the Thirty-nine Articles: in the next place by comparing the various parts of her formularies with each other; and, collaterally, 3rd, by ascertaining the views of those by whom her services were reformed, and her Articles sanctioned."

Here then arose a very important question—whether the opinions and views of "those by whom our Church services were reformed, and her articles sanctioned," could be taken to give a construction to words which by their import and general and common acceptation, bore a different construction from that of the individual reformers; or in other words, whether the opinions of the individual reformers could be taken in opposition to the precise and plain declarations which were made in the Formularies and articles of the Church. This formed a great part of the discussion of the case on behalf of Mr. Gorham, and much learning was displayed, for the purpose of showing what were the opinions of the Reformers of the Church, by which opinions, as was contended, the formularies of the church must be construed; that the reformers were Calvinists; that they entertained Calvinian opinions; that as they did so, the articles framed by them must be construed with relation to Calvinian principles; that they must be supposed to have been governed by those principles in drawing up the Formularies and Ritual of the Church, and that whatever the expressions made use of they must be taken in the Calvinian sense, and not in the sense to which their plain import and signification to a common understanding would rest. The court would not, however, further allude to this question at present, but content itself with having stated the meaning of Mr. Gorham and his counsel, that one mode of ascertaining the construction to be put upon the Articles of the Church would be the views of those by whom the articles were sanctioned.

Then Mr. Gorham went on to explain his views as to the points contained in the three questions; but it was not necessary for the court to follow him through his different statements, and the purpose for which it referred to them now was, to show what was the question which the Bishop proposed to raise—confining it to the question of infant baptism, and not extending it to the baptism of adults. Looking at the mode in which the opinions of the Church were to be ascertained, no one could doubt that the Thirty-nine Articles should first be consulted, and if they were not silent upon any particular point, and if the words made use of were not doubtful, that there would be no occasion to search farther.

The learned counsel had quoted the opinion of Rogers, Chaplain to Archbishop Bancroft, who said "The purpose of our Church is best known by the doctrine which she doth profess, the doctrine of the Thirty-nine Articles established by Act of Parliament, the Articles by the words whereby they are expressed." To the same effect were the passages he quoted from other writers—from Bishop Hall, from Bishop Burnet, and from Archbishop Whitgift. A quotation was also made from Bishop Prideaux, which went to show that the doctrine of the Church of England was contained in the Thirty-nine Articles, and that, whatever the opinions of private persons might be, this was the standard by which the sense of the Church was to be taken. *Prima facie*, then, the Thirty-nine Articles were the standard of doctrine; they were framed for the express purpose of preventing diversity of opinion; and certainly they were first to be considered and applied to in endeavoring to ascertain the doctrine of the Church. But if they fell short, or were silent upon any particular point, what then should be resorted to? Should they resort to the opinions of those by whom the Articles had been framed, or to other declarations of the Church?

It had been most distinctly stated, upon the high authority of Bishop Burnet, that—

"The truest indication of the sense of a Church is to be taken from the language in her public offices; this is that which she speaks the most frequently and the most publicly; even the articles of doctrine are not so much read, or so often heard, as her Liturgies are. And as this way of reasoning has been of late made use of with great advantage against the Church of Rome, to make her accountable for all her public offices in their plain and literal meaning, so will I make use of it on this occasion. It is stronger in our case; whose offices being in a tongue understood by the people, the argument from them does more evidently conclude here."—*Pastoral Care.*

The same rule was laid down by Dr. Waterland, whose authority had never been questioned. Both agreed that this was the true criterion by which doubtful or ambiguous expressions were to be interpreted. He might add that the same doctrine was held by Lord Brougham, in delivering the opinion of the Judicial Committee of Privy Council in the case of "Mastin vs. Escott," reported in the 4th vol. of Moore's Reports. That opinion showed that the public declarations of the Church were to be those by which the law should be applied, and that the private opinions of individuals, however eminent for their piety, learning, and station, were not to have any consideration with the court, but simply the public acts and declarations of the Church. Under these circumstances came the question, Was there any thing doubtful in the present case, upon which it was necessary to refer to other authority than the Thirty-nine Articles? The 25th Article was that into which the court was now to inquire. It stated that—

"Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace, and God's good will toward us, by the which He doth work invisibly in us, and doth not only quicken, but strengthen and confirm our faith in Him. There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord." And "the sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have also a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation, as St. Paul saith."

It had been suggested that this simply applied to the sacrament of the Lord's Supper, but he would take it to apply to both, inasmuch as the worthy reception was, according to the doctrine of the Church, equally necessary to the reception of Baptism as to the Supper of the Lord. But here the Article left it doubtful what a worthy reception was. Faith and repentance, said Mr. Gorham, were pre-requisites to the reception of baptism as well as the Lord's Supper, but that was not to be found laid down in this Article. It must, therefore, be sought elsewhere. The 27th Article stated that—

"Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sin and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed; faith is confirmed and grace increased by virtue of prayer unto God."

And the article concluded thus:

"The baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ."

Now, the first difficulty that arose here was, if faith was to be confirmed and grace increased by virtue of prayer to God, how was it that young children were to be baptised? They had neither faith nor repentance—they could not have faith, because they knew not the promises made for them. They could not have repentance, because they had committed no actual sin. So that it was upon a comparison of these two articles that the doubt arose, and which doubt was to be solved by reference to some other authority. What then was that authority to be? Was it to be the authority of private individuals? He apprehended that what he had already stated was sufficient to dispose of this, and that the declarations of the Church must be applied to for an explanation of what was meant by worthy reception, regeneration, and the direction that the baptism of young children should be retained as most agreeable to the institution of Christ, or how young children were to be grafted into the Church, and to whom the promises of forgiveness of sin and adoption to be the sons of God by the Holy Ghost were visibly signed and sealed. Mr. Gorham contended, and it was insisted upon by his counsel, that children born in sin could not be worthy recipients, and could not receive the rite with any beneficial effect. His 15th answer was:

"Our Church holds, and I hold; that no spiritual grace is conveyed in baptism, except to worthy recipients; and as infants are by nature unworthy recipients, being born in sin and the children of wrath, they cannot receive any benefit from baptism, except there shall have been a prevenient act of grace to make them worthy. Baptism is the sign or seal, either of the grace already given, or of the repentance and faith which are stipulated, and must be hereafter exercised."

The 18th question was—

"Has the Church not declared her mind, that infants baptised by a lawful minister, in the name of the Father, and of the Son, and of the Holy Ghost, do receive the spiritual grace of baptism, even if they have not entered into the stipulations by their representatives?"

And the answer was—

"The Church has declared that to infants privately baptised the grace and mercy of Christ is not denied. In this case of emergency I consider that stipulations, though not formally made by sponsors, are made by implication through those who earnestly desire their baptism, and by the person who administers it, which implied stipulations the Church requires to be formally adopted as soon as the circumstances will suffer it. This case of 'present exigence' cannot, therefore, be fairly urged as an exception to the requirements of the Church."

The Bishop followed up this with another question:

"Does the Church hold, and do you hold, that infants so baptised are regenerated, independently of the stipulations made by their representatives, or by any others for them?"

Mr. Gorham replied—

"If such infants die before they commit 'actual sin,' the Church holds, and I hold, that they are undoubtedly saved, and therefore they must have been regenerated by an act of grace prevenient to their baptism, in order to make them worthy recipients of that sacrament. This case is ruled by the Church. But if the infant lives to a period in which it can commit actual sin, the declaration of regeneration must be construed according to the hypothetical principle which I have stated in my replies to questions 5, 6, and 7."

Now, it was not for the court to deny or controvert the three suppositions to which Mr. Gorham resorted; but his position was that it was not through baptism that the grace was conferred. And here the authorities must be looked into upon which the court was to rely,—and the first was, the public office of baptism of infants. The Church directed that the people were to be admonished that baptism should not be administered but on Sunday and other Holy Days, when the most number of people came together, as well for that the congregation there present might testify the receiving of them that were newly baptised into the number of Christ's Church, as also, because in the baptism of infants, every member present might be put in remembrance of his own profession made to God in his baptism.

The first thing that suggests itself in this service, was the encouragement which was given to persons to have their children baptized, and the great importance attached by the Church to the early administration of this rite. The congregation were then instructed to pray that God would grant to the child that thing which, by nature, he could not have; that he might be baptized with water and the Holy Ghost—*and* the Holy Ghost, not water only—and received into Christ's Holy Church, and be made a lively member of the same. Then followed a prayer upon this exhortation, beseeching Almighty God to wash and sanctify the child with the Holy Ghost, that he, being delivered from God's wrath, might be received into the ark of Christ's Church. Another prayer followed, in which the congregation called upon God for the infant, that he, coming to God's holy baptism, might receive remission of his sins by spiritual regeneration—not regeneration simply, nor sacramental regeneration, but *spiritual* regeneration. After the gospel was read, the minister was required to make an exhortation to the people, in which they were told not to doubt that Christ would receive the infant, and embrace him with the arms of His mercy. Then came an address to the godfathers and godmothers, after which the priest offered up a prayer to God, that he would sanctify the water, to the *mystical* washing away of sin,—an expression to which Mr. Gorham's counsel had expressly drawn the attention of the Court, as meaning a sacramental and not a spiritual washing. The Court confessed that it did not exactly follow that distinction; and the mystical washing away of sin appeared to the Court to mean sanctification by water and the Holy Spirit.

All this took place before the child was baptized. After the administration of the rite, the officiating priest addressed the congregation in these terms:

"Seeing now, dearly beloved brethren, that this child is regenerated, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits."

And then followed a prayer in which the congregation yielded hearty thanks to God that it had pleased Him to regenerate the infant with His Holy Spirit.

It was said that all this was hypothetical, and founded upon the implied future fulfilment, by the child, of all that his godfathers had promised on his behalf. Now, he confessed that this did not appear to him to be the true construction. There was a positive declaration by the Church, that the child was a member of Christ, a child of God, and an inheritor of the kingdom of heaven. It was admitted on all hands, that, in the case of adults, the beneficial effect of baptism depended on the sincerity of their declarations of faith and repentance, and of their intending to do what they had engaged to perform. But the declaration of the Church in this public baptism of infants was clear and positive—that the child had been, by baptism, regenerated, and thanks were returned to God for the same. So again, in the office for the private baptism of children, there was a declaration that, by regeneration in baptism, the infant had been received as a child of God by adoption. This form of private baptism also showed that neither godfathers nor godmothers were essential in baptism, and that only water and the words of baptism were essential. The Church told the parties not to doubt that the child so baptized is sufficiently baptized. It is sufficiently baptized directly it is baptized with water in the name of the Father, and of the Son, and of the Holy Ghost. Otherwise, as the counsel for the Bishop had observed, it would surely have be to baptized again, in order to obtain the benefits annexed to the due administration of the sacrament of baptism. With regard to the private baptism of infants, it was contended that it was for cases of exigence, and that, therefore, nothing in respect to the effect of baptism was to be drawn from it; but, surely, if it were for cases of exigence, the Church intended to declare that the child thus baptized was entitled to all the benefits which an infant in full health, and with the performance of the full service, would be entitled to, upon his baptism; otherwise, why did the Church declare that so many of the prayers as the exigence of the case would suffer, were to be used? And here also, after baptism, thanks were to be given to God, that it had pleased Him to regenerate the infant with His Holy Spirit, to receive him as His own child by adoption, and to incorporate him into His holy Church. It was clearly the intention of the Church, therefore, that the child who was privately baptized, should receive the same benefits as if the godfathers and godmothers had made promises on their behalf, and the rite had been performed in public. What room was there, then, for stating that the baptism of infants was founded upon an hypothesis?

It was true, that, if the child so privately baptized should fall into sin hereafter, he might lose the benefits of his baptism, and require faith and repentance—but not to regenerate him, because that was already done, according to the declaration of the Church. There was an express declaration of the Church, that children who were baptized, dying before they committed actual sin, were undoubtedly saved. He could not understand how any thing like a "charitable hope" could be engrafted on such a declaration.

But there was another service, which originally did not belong to the baptismal service—that for adults. And here it might be asked, If one form out of three was hypothetical, why should not all be so? But there was a marked distinction made by the Church in the baptism of those who were of riper years. Not only were they persons who had committed actual sin, but the Rubric required that they should be instructed in the principles of the Christian religion before they were permitted to come and partake of the holy sacrament of baptism. They were only entitled to the benefits of baptism, on the supposition that they were sincere in their promises of faith and repentance. The Church could not know, from their outward professions, whether they were sincere or not, and it appeared to the Court, that no argument could be drawn from the judgment of the Church, in the case of adults, so far as regarded the baptism of infants. The two services—for infants and adults—are substantially and essentially distinct.

The learned judge then referred to the Church Catechism. At the very beginning the child was taught to say that his name was given to him in his baptism, "*wherein* I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." And the child was also taught to say, "I heartily thank our Heavenly Father that He hath called me to this state of salvation"—that is, the state of salvation in which he was placed by baptism. In other words the child might say—I was by nature born in sin, and a child of wrath, but now, by baptism, I am a child of grace. The child further was taught to say; "I pray unto God to give me His grace that I may continue in the same (state of salvation) unto my life's end." There was no doubt, nothing hypothetical: grace was prayed for that he might not fall away nor lose the grace, whatever it was, that had been conferred in baptism. All this was in entire conformity with the baptismal service. Then, in that part of the Catechism relating to the Sacraments, which was added at the Restoration, in answer to the question, "what meanest thou by this word Sacrament?" The child replies, "I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself as a means whereby we receive the same." And when asked—"what is the inward and spiritual grace of baptism?" he replies, "a death unto sin, and a new birth unto righteousness,"—that is, by the Holy Spirit in baptism: "prevenient grace" is not the cause of this. Some remark had been made by Mr. Gorham's counsel, on the fact that Dean Nowell's Catechism had not been cited on the other side. The learned judge then referred to that work, and quoted some passages which he said appeared to him to be in strict conformity with the Church Catechism on the doctrine of baptism.

He next dwelt on the Office for Confirmation. In a prayer which the Bishop offered up, it was said, "Almighty and everliving God, Who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost." That they are regenerated by water and the Holy Ghost is positively declared. It appears to the Court, then, that the doctrine of the Church is not a mere "charitable hope" that these things are so, but that it is positively declared that they are so.

The fact of regeneration, therefore, taking place in the baptism of infants, supposing the words were to be received in their natural and literal sense, was sufficiently made out and established. But the difficulty was to ascertain what was meant by the word "regeneration." Did it imply an absolute change of nature, character, and feeling, or did it imply a change of state and of relation—a change from a state of wrath to one of grace! That was sufficiently explained by the terms made use of—by the words added to the term "regeneration,"—regeneration by water and by the Holy Ghost, for remission of sins was given by means of the administration of water and the Holy Ghost accompanying it. It was nothing to say that there might be cases in which the sign might be received without the thing signified. That might be so in the case of adults, and indeed, must necessarily be so; and the Church could only express a charitable hope that the parties were sincere in their promises of faith and repentance. It appeared to him that regeneration, as held by the Primitive Church, and as expressed in the Baptismal Service, did not imply such a total and extensive change as would almost amount to entire justification from which the person so regenerated could never fall; but it meant a change of state and character, putting the party in a new situation, in which he was converted from a child of wrath to a child of grace, and made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." Now, Mr. Gorham, and others, say, that regeneration is not connected with baptism.

The Judge then quoted from Waterland and from Bishop Van Mildert, on this subject, and added that, on this part of the case, then, the Court has no doubt *that children are regenerated in and through the means of baptism.*

(*To be continued.*)

Art ministering to Religion.

(*From the London Spectator.*)

RELIGION and Art, says the Bishop of London, are essentially connected; a high authority, which ought to reconcile many sceptical persons to an inevitable truth. The right reverend chaplain to the Royal Academy speaks in a double function, not only as a vindicator of art, but as a ruler of the Church; and, without venturing on any doctrinal question beyond lay meddling, we are free to understand, that the dogmas of the Protestant Church do not forbid the consideration of the subject, on the broadest principles of religious feeling as well as of art. On such grounds, persons who are familiar with the aspect of art in religious edifices, cannot comprehend why the usage of the English Church should abandon that high influence to the Roman Catholic Church. It scarcely needed Mr. Ruskin to show, by "the Lamp of Sacrifice," that the labor and faculties of man are well-bestowed in rendering the house of God worthy of its purpose, and that an edifice adorned with the beauty which is the human reflex of the beauty in the creation, is more fitting for the spirit of devotion than the sort of washhouse which is usually constructed for the purpose. A contrary impression may be created in the mind of those who are not familiar with ecclesiastical art, because pictures and ornaments may, to them, by their novelty, be matters of curiosity; but it is to be remembered that the regular attendants in a Church must soon lose any such trivial sensation, and remain open to the direct and constant influences of art.

It is a mistake to suppose, that, because a Church is richly dight it must be flaunting and gay. The Church built by Mr. Pugin for the Earl of Shrewsbury, at Cheadle in Staffordshire, is very rich; but, although, upon a close examination, you discover the elaboration and richness of the ornament, the general aspect, on entering the fane, is one of a grave harmony,—a "tone" in coloring and architectural shade, analogous to the ponderous beauty of the organ. As you enter, a sense of solemnity strikes you; and if, penetrating the subdued shadows, you descry a richer beauty, the physical sensation which it produces, harmonizes well with the grave and grateful consolation intended by the religious offices.

These influences need not be given up to the Roman Church. Working, in some respects, with smaller resources, but in a more favored spot, Lord Ongley has outdone the Romish Peer. About eight miles from Bedford lies the parish of Warden, once the site of Warden Priory, celebrated for its pears. Here is a Church of some age, which has been repaired by Lord Ongley, the lord of the manor; he has brought carvings from abroad; the windows are of stained glass, principally blue and red; a few pictures, copies, probably, of an "Ecce Homo," and of the "Madonna and Child," after skilful hands, supply, not images for worship, but objects that attune the mind to the spirit of sacrifice. The simple but picturesque forms and arrangements of the older building suit the repairs and ornaments; Lord Ongley, we have been told, was himself the principal workman. The Church is situated on a beautiful piece of rising ground, with abundant foliage about it; the graves are adorned with flowers. Exception may be taken, perhaps, to some trivialities in the ornaments; but, upon the whole, the effect is beautiful. And it harmonizes, we say, with the spirit of devotion—of sacrifice and consolation. The dark carved wood, rich and deep in tone, gives a solemn air to the place; above, heavenward, the white walls rise to a fuller light, the stained glass tempers the brilliancy, and casts lovely tints on the dark-brown wood. The senses are impressed with an atmosphere of solemn beauty. If one notices the details of the workmanship, it is with a sense of satisfaction at so much skilful pains bestowed in rendering the edifice more worthy of its office; so much the more has been sacrificed to the glory of God, and to the effort at producing that atmosphere of solemn beauty which attunes the mind to a serious and grateful adoration—a solemn happiness. The Church is visited by travellers from far and near; repose in that churchyard is not oblivion, but a restoration to Nature, consecrated by the memory of love—an absorption into the Church consecrated to God. And the art which renders the handiwork of man worthy of the spot, contributes, after its kind, we believe, to the spirit of devotion, in the same way that natural beauty does. Natural theology might as well forego the influence of the mountains and the woods, the firmament and the waters, as the offices of the Church forego what art borrows from these great elements—the art of nature, the art of the Church "not made with hands."

Communications.

For the Churchman.

St. Paul's Epistles to Timothy and Titus, afford very important information on the subject of the original constitution of the Christian ministry. No branch of the subject is of deeper interest to the Church, everywhere and always, than that which relates to the *transmission of ministerial authority*. It is obvious from Scripture that the ministry is a special embassy from God Himself. Of course, then, its powers can be rightly exercised, and so as that an acknowledgment and ratification of its acts on the part of God can be reasonably expected, by those only who have His commission, which can come to them only by an immediate and direct act on His part, or through instruments and means appointed by Him.

The duty of the people to receive the ministry in its proper character, seek the benefit of its functions, and submit to its rightful rule and instructions, of course implies merciful provision for their being enabled to ascertain who among men have received the ministerial commission. An immediate call of God—His full commission—addressed directly to the heart of the individual, can be certainly known to himself only, and therefore can lay no duty upon others, except it be so verified to them that they can know and be sure that he is indeed a commissioned minister of the Lord of Hosts. Evidences of his own honesty and piety cannot be admitted as proof that God has entrusted to him the ministry of reconciliation: for the world and the Church have ever been overrun with discoveries, that such evidences, even of long continuance, and involving peculiarly sanctimonious professions, and great parade of exhibition, were utterly worthless: the thing pretended, that is the honesty and piety, having had no existence. Success of labor is no proof: for this has often crowned the worst species of error and of wickedness. This, it may be remarked in passing, shows their folly who pretend to find an answer to arguments against the truth of a system, in the fact of its success in the world; and to arguments against a man's right to minister in the word and sacraments, because he is so good a man, and professes to feel a call within him. It is entirely beside that reasonableness which it has pleased God to impress on all His requirements of human duty, to suppose that he would, by a special direct act, invest a man with an office giving him a divine claim upon fellow men for their proper estimation of him, and for their discharge of important duties towards him, without endowment with those miraculous powers whereby prophets and apostles were enabled to verify their claims to office.

Such proof being wanting, Christian faith necessarily requires our firm confidence that God has appointed a mode of conveying the ministerial commission from Him, through instruments and agents duly qualified and authorized by Him

Among the developments of human fancy on this subject, is to be found a theory holding a middle position between justifying every apparently good man's claim to being a minister, who says he has an inward call, and insisting on an outward commission imparted through persons having thereunto an official right and power. It supposes this right and power to be invested in the Church at large, that is, its members generally; so that any number of them may give a valid commission to their own pastor.

This theory has more advocates in reality than in appearance: that is, many who deny the abstract proposition, still insist very strenuously on views legitimately and necessarily resolvable into it. Of this sort is the denial, no matter what is substituted for it, of the doctrine of the apostolical succession; that is, a succession of ordainers from the apostles, handing down the ministerial commission, by the exercise of the right of ordination given by Christ to his apostles, transmitted by them to successors, and by these to *their* successors, and thus onward, until, at the present day, the apostles are represented in the Church by legitimate successors to the power of ordination, which Christ gave to them. Once deny this, and ordination, with whatever formality and solemnity invested, becomes a mere expedient, originating in the ordaining power of the members of the Church, and regulated as she thinks fit. If she requires previously ordained ministers to be the ordaining agents, it is, on the hypothesis of the non-necessity of the apostolical succession, simply because they, as the peoples' representatives, exercise the ordinary power of the latter. And such is the character of the so called liberality, but real latitudinarianism, often very amiable, and coupled with much that is good, that shrinks from questioning the valid claim to the Christian ministry of any who are held to be ministers by any denomination. It would greatly tend to an increased prevalence of good understanding among Christians, if all would admit the only reasonable view of the case, namely, that there are among them, essentially, but two classes—those who believe in the exclusive validity of ordination received in the line of the apostolical succession, and those who receive all as valid ministers of Christ, who are made such by the members of the Church, according to any order settled among them.

Peace and harmony, too, might be expected to be the result, in the Church, from the bearing of the honest difference thus existing, if frankly owned, on her stern requisition that all, otherwise ordained than according to her view of the apostolical succession, who desire to exercise the pastoral office within her pale, must publicly avow the nullity of their former ordination, acknowledge that they have performed ministerial functions without commission from Christ, and own themselves to be but laymen, by seeking ordination to the ministry of "*the Church of God.*" Were they ministers of the Church of God before, what would this be but profane and impious mockery? In this, then, the Church either does that which a previous false and null ordination renders necessary, or she becomes a limb of antichrist, and wickedly bigoted and intolerant; and of course, none would come into her, and all, being there, would go out of her, who are not honestly persuaded of the truth of the first alternative. Such persuasion has nothing to do with the question of charity. It is not uncharitable to disallow the validity of his claim to being a commissioned minister of Christ, whose only evidence is good personal character, and a solemn persuasion that it is his duty to minister in the word and sacraments, or an honest belief that God has given him a direct and extraordinary call; or of his claim who has had only lay ordination; or of his claim who has had only presbyterian ordination. This is not uncharitable, any more than it is uncharitable to regard, if honest conviction of truth leads thereto, Popery and Socinianism as anti-christian errors, and ana-baptism an infringement of the law of Christ. To allow, however, either of the above classes of ministers to be indeed ministers of the Church of God, and yet to require of them, ere they are admitted to pastoral charge among us, to repudiate the commission which God has given them, and come to receive Episcopal ordination as if that commission had no existence, would be a degree of uncharitableness marked by profane bigotry and intolerance. It is hard to understand how they can with the judgment approve, and with the heart love, the Church, who charge her with such an estimate of the necessity of Episcopal ordination. Has not Baptist W. Noel acted the consistent part in going out and being separate from such a body? If Episcopacy is not essential, and indeed if the visible Church, its ministry, sacraments, and worship, are no part of the way of man's justification and favor with God, there can be no positive obligation of conformity to any particular form of ministry; and therefore of course, it cannot be a duty to belong to the Episcopal Church, nor can there be any such propriety or expediency in belonging to it, as to counterbalance the wrong of sanctioning and abetting the enormous claims above mentioned. There can be no doubt that much hindrance to peace and harmony in the Church results from perpetual collision within her between those who believe that her provision for the ordination of non-episcopal ministers is a *bona-fide* transaction in the case of persons whom she does not hold to be ministers in the Church of God; and those who believe that it is an acting toward those who are already such ministers, as if they were not. What conscientious reasons can the latter give why they should not seek an ecclesiastical organization which, on their principles, would be more liberal and more Christian?

There once existed—now, it is believed, rarely to be found—a Presbyterian theory of the apostolical succession, maintained with much learning and talent, and adorned with much piety and pastoral faithfulness. It held rigidly to the necessity of such succession; but, led astray by some concessions, inconsistent with his own general principles and testimony, and with the Catholic authorities around him and preceding him, of Jerome at the close of the fourth century, it maintained also that Episcopacy was but a development, for reasons of expediency, of what it held to be the primitive Presbyterian constitution of the ministry—Bishops having been worked out of a Presbyterian moderatorship. The theory held that there was essentially but one order in the ministry, and that the right of ordination was invested by our Lord and His apostles in that order, in such a coparcenary, that no individual could exercise it, but only a company of them, or a Presbytery,* and that in order to a valid every member of which again must have been ordained in a line of successive Presbyteries, commencing with the apostles. This theory, however, either from the honest conviction that it cannot be sustained, or from that yielding to the blasts and counter-blasts of divers and strange doctrines which is the proved result of a departure from the gospel's own good way, seems to have yielded to the pressure of popular indifferentism to definite views and courses in both faith and order. It has yielded the easier because lacking a foundation on *The Rock*.

This idea of a plurality of ordainers being necessary is at variance, as with the testimony generally of Holy Scripture and ancient authors, so particularly with what St. Paul says to Titus, (i. 5.) "For this cause left I *thee* in Crete, that *thou* shouldest ordain elders in every city." Corroborative of the same view is St. Paul's language to Timothy at Ephesus, connected with much that proves him to have had chief authority over both pastors and people, including particular directions as to fit persons to fill the office of Bishop and Deacon—"Lay hands suddenly on no man."† This evidently refers to a power possessed by himself alone at Ephesus; for in an address from the same apostle to the Elders or Presbyters generally of the Ephesian Church, recorded in Acts xx: 17, &c., in which he gives much minute counsel touching their official duties, he says not a word about the proper discharge of the fundamentally important function of ordination to the ministry.

As stated above, Saint Paul's commission, every member of the ordaining Presbytery must have been ordained by a Presbytery, directions to Timothy speak of *Bishops* and *Deacons* as those whom he was to ordain. To Titus, too, having referred to his power and duty to "ordain Elders," he declares what must be the personal character of one to be ordained an *Elder*, and enforces it by recapitulation and enlargement, because of the necessity of a *Bishop's* possessing such a character. Hence it is evident that in these places the words Bishop, and Elder or Presbyter, refer to the same office, that is, the ordinary pastors of the Church. Much use is made of this in opposition to the doctrine of Episcopacy: not justly, however. Timothy at Ephesus, and Titus at Crete, were evidently superior to these Bishops or Elders. The earliest Christian writers, and among them those ordained to the ministry by the apostles themselves, speak of Bishops, Presbyters or Elders, and Deacons, as three distinct orders of ministers, settled in the Church from the beginning, and holding their respective ranks and authority by appointment of Christ and His apostles. Accordingly the Church hesitates not to assert it as most evident on the authority of Holy Scripture and ancient authors, "that from the apostles' time, there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons;" and that "Almighty God," by His "Holy Spirit, appointed" these "divers orders."‡ "These orders," though not always known by these names: there having been, first, Apostles, (a name given to St. Barnabas, St. Timothy, and others besides those sent by our Lord in person) Bishops or Elders, and Deacons; and then, (the name Apostle be-reverently dropped) Bishops, Elders or Presbyters, and Deacons. The sacerdotal functions, which have always existed in the Church of God, being his appointment for carrying out among men the great objects of that priesthood of Christ, which ever was and ever will be the only one having authority, availableness, and merit in itself, and which had passed from the Patriarchal to the Mosaic dispensation, were, of course, thence transferred to the Christian. And as those functions were principally discharged among the people by the second order of the ministry, to which the great body of the pastors belonged, *its* name—Presbyter—was contracted for the formation of the English word Priest, representing the Greek Ιερευς, and the Latin *Sacerdos*, by which they were designated in the Church of old, through whom the one great sacrifice for sin was to be symbolically represented and set forth, the offerings of the people to be made to God, and God's will and law made known to the people. Bishop, Priest, and Deacon, therefore, became the usual designation of the divers orders which Almighty God, by His Holy Spirit, appointed in His Church, and which have consequently existed therein from the Apostles' time. The Church's reference, in proof of this, to ancient writers as well as Holy Scripture, is on the just principle that primitive catholic facts, whether relating to the existence of doctrine, or the existence of order, furnish one of the best rules for ascertaining the true meaning and intent of the Scriptures. Hence we learn that the New Testament notices of the first day of the week, and of the Lord's day, are connected with the Christian duty, established according to the will of Christ and the inspiration of the Holy Ghost, of transferring to that day the sabbatical hallowing which, from the beginning, God has required for every seventh day. Hence we learn that the Scripture doctrine of Holy Baptism refers to the divinely established fact that infants, as in the Jewish, so in the Christian dispensation, were to be made members of the Church, and thus admitted into covenant with God. Hence we learn that the Christian ministry spoken of in the New Testament, is that ministry, in divers orders, three orders, not one order only, which, analogous to the Jewish ministry of High Priest, Priest, and Levite, and during THE GREAT HIGH PRIEST'S stay on earth, existing in Himself, the Apostles, and the seventy, was afterwards held by the Apostles, Bishops or Elders, and Deacons; their successors being subsequently called Bishops, Elders Presbyters or Priests, and Deacons. Hence we learn that the ordaining laying on of hands spoken of in Scripture as conferring the gift of the ministry in either grade, was the function, not of the laity, nor of the third order of the ministry, nor of the second, but exclusively of the first. There Christ placed the sacred trust; and none but He can remove it thence, or allow of its being elsewhere shared.

B. T. O.

For the Churchman.

Mr. Editor:—As I am frequently asked what has been done in the way of diminishing the expenses of the Board of Missions, I solicit a small space in your columns to announce that by recent arrangements a saving of some $4300 per annum has been effected. The items or particulars are as follows:

The services of a secretary and general agent to the Domestic Committee are dispensed with, and the excellent Clerk, Mr. Webbe, is re-appointed with the title and duties of "Local Secretary." His salary is the same as last year, namely, $750. By this arrangement $2,000 have been saved; for that was the amount fixed by the Board as the salary of the Secretary, and it was only during a few months of the last fiscal year that the late Secretary relinquished half of his remuneration in consequence of deriving another salary from a city parish.

The services of a Travelling Agent have been dispensed with by the Foreign Committee. This saves $1,300, that is the $300 paid for his travelling expenses, and $1000 for his salary.

The Foreign Secretary is understood to relinquish $1000 in consequence of taking charge of a parish in conjunction with the duties of his office in the Committee.

Your readers, Mr. Editor, will judge from these reductions and curtailments, how far my strictures on the expenses of the two committees were justified. I am assured that the business of the Domestic Committee was never more efficiently, faithfully, and thoroughly conducted than at present; and yet nearly half of the $4300 saved, results from dispensing with the services of its chief officer!

AN EXAMINER.

THE CHURCHMAN.

New-York, Saturday, September 8, 1849.

Parochial Rights—Formation of new Parishes.

It is with gratitude and pride that we are continually called upon to record the rise of some new church and congregation in different parts of our country We rejoice on these occasions in the belief that she is extending legitimately and peacefully her wholsome influence in the community; that with the growth of the city, town, or village, the number keeps pace, and those who love the sweet communion, discipline, doctrine and worship of the Church of God; and desire her ordinances and blessings both for themselves and others. In places where no organized church has previously existed, the mode of procedure is simple and obvious; but where such a church exists, but the accommodation is insufficient, and the inconvenience of attendance, or other reasons more or less solid operate, the formation of a new parish becomes a matter of more difficulty. It is manifest that on ecclesiastical principles, the original parish has certain rights of which it cannot be divested without the consent of its Rector and legal representatives: that if clergymen could come into the bounds of the parish of another, officiate where he pleased, and exercise such pastoral supervision and perform such ministerial acts as he thought fit, the church would soon become a scene of disorder and contention. Hence the 31st Canon of 1842 prescribes:

"No clergymen belonging to thie Church, shall officiate, either by preaching, reading prayers, or otherwise, in the parish or within the parochial care of another clergyman, unless he have received express permission for that purpose from the minister of the parish or care, or in his absence, from the church wardens or vestrymen, or trustees of the congregation. When parish boundaries are not defined by law, or otherwise, each city, borough, village, town or township, in which there is one Protestant Episcopal Church or congregation, or more than one such Church or congregation, shall be held, for all the purposes of this Canon, to be the parish or parishes, of the Protestant Episcopal clergyman or clergymen having charge of said church or churches, congregation or congregations. . . . . . And in case of such a vicinity of two or more churches as that there can be no local boundaries drawn between their respective cares or parishes, it is hereby ordained, that in every such case, no minister of the Church, other than the parochial clergy of the said cares, shall preach within the common limits of the same, in any other place than in one of the churches thereof without the consent of the major number of the parochial clergy of said churches."

The Rev. Dr. Hawks, in his comment on the Canons (p. 294,) speaks as follows:

A question arises on the last sentence of this Canon not without interest. It concerns the erection of new churches in our cities and larger towns. The usual mode pursued, is (*and such is the regular and canonical course*) for the clergyman who desires to raise a new congregation, to apply for the assent of such of his brethren as may have churches near the scene of his intended operations; and let us here add, that we have never known such assent to be refused. But suppose a body of laymen see fit, in order to enhance the value of adjacent property, or for any other cause, to erect a church edifice on ground near to other churches, he cannot under this canon say, that they are obliged to ask the assent of the neighboring clergy; still as the church edifice will not answer the intended purpose, without being furnished with a minister, *under a proper interpretation of this canon, no minister who is invited to take charge of the new church, has a right to officiate there*, 'without the consent of the major number of the parochial clergy,' who have charge of the churches and cures already existing; and thus the evil of improper interference with the cure of a clergyman from any source, seems to be in some degree at least provided for."

We think that these remarks will strike our readers, on due examination, as highly sensible and judicious. Of course a clergyman thus officiating would, if this construction be correct, expose himself to presentment and trial. There is also another remedy which may be exercised against the offending congregation. Every newly incorporated church in this Diocese, before it can be admitted into union with the Convention, must produce to the Convention, a certificate from the Bishop, or in case of his absence or a vacancy in the Episcopate, from a majority of the Standing Committee, that he or they approve of the incorporation of such church. (Canon 4.) And even should such certificate have been obtained, it is in the power of the Convention itself to take cognizance of any facts, material in the case, and refuse to admit it into union on account thereof. Thus Christ Church in this city was refused admission into union for several years, because it was formed in an irregular and uncanonical manner. (See Conv. Journals 1794, 1801, 1802, *Onderdonk's reprint.*)

At the last General Convention the following additional section was proposed, but laid over and not acted on for want of time. It was as follows—

"§2. No new congregation or parish shall be organized within the limits of an existing parish or parishes, as defined in section one, without the previous consent of the minister or ministers of said parish or parishes, unless the same shall have been permitted by the Diocesan Convention, or, in its recess, by the Standing Committee." (Journ. p. 58.)

This shows at least that the highly respectable Committee on Canons in the House of Deputies, thought some further legislation necessary, and that the *organizing* of a parish within the bounds and against the consent of another, should be forbidden. It is to be hoped that it will be passed at the next General Convention, as it will doubtless prove highly conducive to the peace and order of the church. At present, however, we have to deal with the law as it is; and we see the remedies for its violation are the presentment of the clergyman, the refusal of a consent by the Bishop, or Standing Committee, and the rejection of the application for admission into union with the Convention.

Such, we believe, is a true statement of the law of the Church on this subject, and we have now to apply them to a recent controversy which has arisen in the township of Castleton, Staten Island, between the parish or church of ST. PAUL'S, CASTLETON, popularly known as *St. Paul's, Tompkinsville*, and a new church or congregation recently formed, which rejoices in the cognomen of "The Protestant Episcopal Church at New Brighton, Staten Island."

It is well known to our readers, in all probability, that the original parish church in Richmond county, or Staten Island, is that of St. Andrews, at Richmond, a very small village in the town of *Westfield*, if we are not mistaken. This is a very ancient parish, having been established early in the eighteenth century, and the venerable parish church is somewhere about 130 years old. Its limits may be considered as extending over the whole Island, exceping only those parts in which other churches have been formed. There are four towns in this county—Castleton, Northfield, Southfield, and Westfield. St. Andrew's has a Chapel of Ease at Factoryville, in the N. W. part of the town of Castleton. Besides, there is the parish of St. Paul's, Castleton, in Tompkinsville, in the East part of said township. In Southfield is the Church of St. John's, Clifton, and in Westfield the Church of St. Luke's, Rossville. In Castleton, besides the church and chapel already mentioned, there is a private chapel, built by the liberality of Dr. Elliott, at Elliottsville, between Tompkinsville and Factoryville, which, not being a church within the meaning of the canon, has no voice in the subject of controversy. New Brighton is a place of fashionable resort on the North part of the town of Castleton, distant about a mile from St. Paul's church on the average, though some parts are much nearer. Several families from this place attend that church. It is to be understood that none of the places we have mentioned, are *incorporated* villages, (unless Richmond be one,) but mere clusters of houses, to which designations have been given by the inhabitants.

On the 8th of June, 1849, the Rev. Gordon Winslow, Rector of St. Paul's, Castleton, received a letter from Mr. George Wotherspoon, residing at the time at New Brighton aforesaid, informing him that "owing to bodily infirmities, and *other causes*, several families in this neighborhood are in a great measure deprived of attending public worship;" and that in consequence some of the parties had succeeded in raising the funds for building a place of worship; and had "*engaged a suitable room to be opened for Divine service, as soon as an approved Evangelical clergyman could be procured to officiate therein.*" It ended as follows:—"In furtherance of these objects, we trust to be favored, not only with your cheerful and prompt acquiescence, but also with your prayerful good wishes for our success, and such further encouragement and countenance as it may be in your power to afford."

The Rector of St. Paul's replied in a very courteous and dignified manner, that he had laid the letter before his vestry, who were of opinion that a division of the parish would be unadvisable at the present time, as St. Paul's itself was not adequately sustained; made several suggestions as to the mode of relief desirable; objected under Canon 31, to the officiating of a stranger; promised Mr. Wotherspoon that as soon as he was informed the room was in readiness, he would himself furnish a regular supply of *good sound Evangelical doctrine*, morning and evening, accompanied with the services of the Church.

He was answered by two very *curious* epistles, one dated the 16th and the other the 19th of June. In the first the writer, George Wotherspoor aforesaid, stated he had made the application merely as a matter of *courtesy*, not as admitting that New Brighton was in any way a part of the parish of St. Paul's; that they were determined to go on and build; and affectionately exhorted Mr. Winslow to *withdraw* his letter. In the second, not having had the patience to wait for a reply to the first, he reiterates his former assertion, that the first letter was a mere act of courtesy. "We have received" he further says, "the full consent and hearty concurrence of the respected Rector of this Parish in all our proceedings, and I can scarcely suppose that *even* you will undertake to interdict the Rev. Dr. David Moore from preaching the gospel himself, or giving *authority to others to preach* it at such times and in such places within the precincts of his parish, as he may see fit to appoint." He continues: "As regards the erecting a place of worship, and forming a new congregation, it is our *intention to be governed* by the laws of this State—in which I find no reference to Canon 31—sanctioned, adopted, and published by the Convention of this Diocess." He then commends to his notice "an extract which is from an authority which you at least will not dispute," viz., an extract from the identical Canon 31! Mr Winslow answered these splenetic effusions in a letter eminently worthy of a christian minister. He informed his correspondent that while he had no intention to interfere with the rights of Dr. Moore, Canon 31 did not allow him (the Doctor) to *delegate* or *appoint* any one to perform services or preach within their common boundaries beyond the walls of his own church; and that he therefore "interdicted" any such appointment as might be to the injury of St. Paul's Church.

Mr. Wotherspoon replied by a letter of the 2d of June, which is thus aptly characterized in the very able pamphlet of the Vestry of St. Paul's:

"It is a desultory performance; without argument or object, except to wound the feelings of the Rev. Mr. Winslow. Luckily it possesses no sting, however waspish it may be."

He next obtained an opinion from the late eminent David B. Ogden, which shall be examined presently, and also published a pamphlet which has come into our hands, (no thanks to the author however,) and which we should be sorry to speak of as it deserves, for fear of wounding the sensibilities of our readers. One sentence may be given descriptive of its contents, from the "Reply:"

"There are many other instances to be found in the pamphlet in question, of personal attacks made upon the Rev. Mr. Winslow, alike disrespectful and undeserving; and how far the 'amiable disposition, agreeable manners, and gentlemanly feeling,' (see page 8 of the pamphlet,) 'and we will add the *sacred calling of the party assailed*, may have influenced Mr. Wotherspoon in thus transgressing beyond the bounds of propriety and decorum, we shall leave it for him to determine.'"

The statements of importance contained in this pamphlet, which are all we intend to trouble ourselves with, are so fully met, exposed, and refuted in the "Reply of St. Paul's Church, Castleton," that we shall proceed at once to examine the last named production, and endeavor to put our readers into full possession of the facts and principles involved.

Mr. Wotherspoon makes three points:

1. St. Paul's Church was never canonically organized.
2. The parochial care of that Church does not extend to New Brighton.
3. The Rev. Mr. Winslow is seeking to plant obstacles in the way of preaching the gospel, in refusing his assent to the new Church.

The third we look upon as a mere argument *ad captandum*, and shall not notice it.

Nor is the first any better. Even granting that Dr. Moore had *refused* his assent to the formation of St. Paul's at the outset, that *refusal* might become inoperative by subsequent acts of approval and recognition. Such acts there have been. He allowed the Church to be admitted into union with the Convention without objection or protest; he attended at the laying of the corner-stone and took part therein, and also officiated at the consecration. Had there been a positive refusal then, these acts of recognition and comity might have been justly regarded as equivalent to a subsequent withdrawal. It is not contended, however, that he *refused* his assent, but only that he *withheld his express* consent. In addition to the facts mentioned above, his admission at various times of the claims of the Rectors of St. Paul's, his exchanging with them, his officiating for them, all show that this consent must have been given in deed if not in words. That the Church was legally incorporated is shown by the certificate on pp. 6 and 7; and by an act of the Legislature in 1834, directing the Vestry and Rector of St. Andrew's, Richmond, to pay to St. Paul's Church the sum of $1000, given to aid in the erection of places of worship at the Quarantine, and which was paid over without protest or murmur. That it was *canonically* organized is proved by its admission into union with the Convention, by which any irregularity of form in its inception (though we do not believe there was any), is undoubtedly cured. We find on reference to the journal of 1833, that the Rev. David Moore was present when *St. Paul's, Castleton*, was admitted into union, and he calcitrated not. The following extract too, from his parochial report of that year, (see page 81 Journal,) which is not adverted to, we believe, in the "Reply," must be taken we think, as conclusive evidence of such consent—

"*Within the last year a new Church has been organised in this parish, and owing to that circumstance the number of communicants is not announced in the above report.*"

So again in 1834, (Journal, page 99.)

"*In this parish a new congregation has been organised during the last eighteen months, and owing to this circumstance the Rector is unable to state with accuracy either the number of families or communicants attached to the parent Church.*"

Again, in 1835, (Journal, page 75,) we have the following, well worthy of remark—

"*A new parish has been recently formed within the limits of this congregation, and as a clergyman has not been yet regularly instituted, it would be attended with great difficulty to define, with accuracy, the boundaries of either.*"

In 1836 we have—

"The number of communicants is the same as at the last report, excepting about 30, who have *attached themselves to the newly organieed and interesting parish of* ST. PAUL'S, TOMPLINSVILLE."

We presume by this time we have sufficient evidence that there exists such a number of *express written consents* as will abundantly satisfy the canon, and free this *interesting* parish from all just charge of irregular and uncanonical formation. How far it is made out that New Brighton is not within its limits is next to be considered, and opens several important questions, which must be discussed in another number.

The *Caledonia* arrived at Boston on Friday the 1st inst. We have received our usual files; and some other papers, through the kindness of the Rev. Mr. Marcus.

There is not much additional foreign news. The Pope had not returned to Rome as yet, but the three Cardinals had assumed the reins of government in his name. They had commenced taking off 35 per cent from the notes issued by the Republican Government, which had occasioned great excitement. As, however, the papal treasury is much involved for its own proper debts, it is rather too good that the Pope should be called on to pay for the proceedings of his refractory subjects and *non*-subjects. General Oudinot has been recalled to Paris, and General Rostolan remains in command of the French troops.

From Hungary we have vague reports of further successes on the part of the Magyars against the Russians. It is very evident, from the published reports of the Austrians, that they have nothing to boast of. The following, from the *Daily News*, gives probably a fair and judicious statement:

"The crisis of the war in Hungary is fast approaching. The Russo-Austrian commanders feel it to be so, and the orders of the Emperor at Warsaw press them to abandon all delay and wary tactics, in order to crush the Hungarians at once. In a week or two more, provision, ammunition, funds would fail, whilst the half-dried marshes would then send forth that annual pestilence capable of destroying a whole army as one man. The Russian and Austrian Generals have therefore abandoned all care of keeping up communications and securing their rear. The division before Comorn was abandoned to its fate, and has been routed and cut up by Klapka. The provisions and stores destined for Buda-Pesth have been allowed to fall into the hands of the Hungarians. Once before, the communication of Paskewitch with Gallicia was crossed, and cut off by Goergey, and now it appears that he has experienced a positive defeat at the hands of that General. The Austro-Russians must, in this state of things, crush the Hungarians in the very centre of their vitality, and that without loss of time, otherwise they have lost the campaign, and with it more than half their armies. It must, however, at the same time be admitted, that the Russo-Austrians have gained some signal advantages by the great concentration of their troops on the Theiss, and that, by their numbers, nearly two to one, they place the Hungarians in a situation where nothing but the extremes of skill and courage can save them."

Under these circumstances it is useless to speculate on the future; it is plain, however, that if the Hungarians can avoid a general engagement for a few weeks, the effects of climate and disease, with the want of provisions, must prove very disastrous to the invaders, who have committed a grand military error in not keeping open their communications in the rear.

The French Assembly has adjourned to the 1st of October. The expedition to Rome has already cost 38,000,000 francs, and the French have to pay an income tax of 1 per cent in consequence.

The Queen had visited Belfast, on Saturday, the 10th of August, and from thence proceeded to Glasgow, which she reached on the 14th, and arrived at Perth the same evening. Thence she would go to Balmoral, her Scotch country-seat, and remain there some time. She has been everywhere very warmly received.

We have the following account, in our English namesake, of the *levee* at Dublin Castle:

"Soon after one o'clock on Wednesday, the Queen held a Court and Levee at the Castle. Deputations, with addresses, were presented from the Corporation of Dublin, the University and Trinity College, the Archbishops and Bishops of the Irish portion of the United Church, the Archbishops and Bishops professing the Roman Catholic religion in Ireland, the General Assembly of the Presbyterian Church in Ireland, the Association of Non-Subscribing Presbyterians in Ireland, and from the Society of Friends in Ireland. The address of the University recalled to memory, that 'it was under the House of Brunswick that those great legislative changes were made, which raised Ireland from the position of a dependent province, to be, as she stands at this day, a mighty and co-ordinate member of the United Empire. The Presbyterian address was more explicit on the topic, thus alluded to; promising that "we and our people will continue to support the legislative union of Your Majesty's Kingdoms." The Address of the Protestant hierarchy spoke with gratitude of the influence which the Queen's religious observances and domestic virtues were calculated to exercise on the high circles surrounding the Crown. That of the Roman Catholic hierarchy remembered that the Queen's 'illustrious father was the warm advocate of civil and religious liberty, at a time when those blessings were denied to the great body of the people;' and assured Her Majesty, from intimate knowledge of their devoted people, that their flocks loved their Queen, and pray God to pour down on her family the richest blessings of Heaven. The Non-Subscribing Presbyterians offered their hearty support "to promote education, without distinction of party or creed.' The Society of Friends, though restrained by their religious principles from uniting in some of the public 'demonstrations of joy,' yet participated in the satisfaction afforded by the first visit of their beloved sovereign: 'We are sensible,' they say, 'of the privilege we enjoy, in the protection of a government administered under Thy gentle sway.' Suitable replies were read by the Queen to each of the addresses. Those who had the privilege of the *entree* were first admitted. The Archbishop of Dublin and Archbishop Murray, with several Bishops of both Churches, were among this number. The general *levee* was then held, and was prodigiously numerous. It is said that 1980 names, for presentation, had been sent in on Tuesday morning, and that the whole number attending the levee was nearly 3,000, exclusively of the numerous deputations. The list of naval and military officers fills a column of the *Times*, in close, small type; that of the 'Reverends' nearly another column, and *that of the 'Doctors' upwards of nearly two columns*. The ceremony of receiving was not over till nearly six o'clock. When it had concluded, it is said that 'Her Majesty was heard to observe that she felt extremely wearied, though the proceeding was, on the whole, most gratifying. The Queen wore an elegant dress of green Irish poplin, embroidered with gold shamrocks."

The Rev. J. C. Richmond, of eccentric memory, made a very taking speech at a Westminster demonstration on Thursday evening, August 16, in favor of Hungary. He avowed himself an Anglo-Saxon, and, after talking of driving back the Northern hordes, and the danger to Turkey, from their too near position, of being utterly prostrated, solemnly announced, that "*The Americans, seeing this, had* DOUBLED *their fleet in the Mediterranean.*" (Hear, hear.) Happily, no one asked how numerous the said *fleet* was, and how many sail of the line it contained; and Constantinople was deemed safe.

THE MARRIAGE BILL.—The Bill which passed the House of Commons, legalizing the marriage with a deceased wife's sister, but which did not get through the House of Lords before the prorogation of Parliament, is exciting strong feeling, especially in Scotland. At a late meeting of the Presbytery of Edinburgh, Dr. Candlish used the following strong language in reference to it:

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*The writer remembers to have seen, many years ago, a work by a distinguished and learned Presbyterian clergyman of that day, in which he took the ground that Presbyters of the Episcopal Church were valid ministers because ordained by a company of pastors, but her deacons not so, because ordained by but one. He was also told by another eminent Presbyterian clergyman on the same day, that he was as strenuous for the doctrine of uninterrupted succession in the ministry as the highest Churchman; only believing it to flow through the line of Presbyters, the Apostles having acted, in their ordinations, by two or more, conjointly. He stated that he augured no good to the Presbyterian Church from its intercourse and interchanges with Congregationalists; and was particularly earnest against the reception of Baptist ministers without re-ordination, on the ground that the Baptists held, even in the mtter of ordination, the loosest principles of Congregationalism.

† 1 Timothy, v: 22.

‡ Preface to Ordinal, and first "Collect" in ordering Priests.

"The consequences of such a measure he dreaded to look at, and the collision that would ensue, between the law and the Presbyterian Churches of the country, would be of that sort as made one shudder to contemplate; and it therefore concerned all the Churches in Scotland that the measure should be resisted unto the death."

We take the above from "The Presbyterian," of this city, which our facetious friend the Boston Transcript will please to observe, is *not* "a *Puseyistic* paper."

Charity conquering Evil.—Our readers have been informed of the violent opposition and hostile feeling manifested against Miss Sellon and the Sisters of Mercy in Devonport. A correspondent tells in a private letter, that a friend who lately made this place his residence, and not at all predisposed to be favorable, writing to his family, says:

"Since the Cholera broke out there, the Sisters of Mercy have been so unwearied in their efforts, sparing neither themselves nor their money in charitable acts, that their bitterest enemies have changed their opinions of them, and all are praising and admiring them. They have erected a tent at their own expense, and one of them attends constantly, (the Sisters taking it in turns,) to see the sick properly cared for, and they go to the very worst cases of cholera. Calumny can never withstand the arguments of love expressed by deeds of mercy, as long as these words are on record—"by their fruits shall ye know them." [*Banner of the Cross.*

The Western Luminary announces, authoritatively, that the Bishop of Exeter has commenced proceedings against the Rev. C. Rookes, Rector of Nymet-Rowland, against whom a verdict of £100 was lately given on an action for *seduction*.—(*Eng. Chmn.*

Oxford.—August 11, the Rev. Dr. Ogilvie, Regius Professor of Pastoral Theology and of Baliol College, of which he was formerly a Fellow, was instituted into the vacant stall in the Cathedral of Christ Church, caused by the death of Rev. Dr. Dowdeswell, on Friday morning, during divine service. In the year 1842, Her Majesty was graciously pleased to found two additional Regius Professorships in Theology; the one in Pastoral Theology, the other in Ecclesiastical History, and the study of the ancient Fathers; to be endowed thereafter, with two Canonries of Christ Church, the University in the meanwhile undertaking to provide for the Professors stipends from the public chest. Dr. Ogilvie, who also holds the valuable Rectory of Ross, Herefordshire, obtained a First Class in Lits. Human., and the prize for the English essay in 1817, "On the Union of Classical with Mathematical Studies;" was Public Examiner in 1824; and preached the Bampton Lectures in 1835. —*Ibid.*

The Judgment in the Arches Court.

We have enjoyed ourselves exceedingly while looking over our foreign files and our domestic exchanges, and reading the various opinions expressed in reference to the above judgment. It is curious to observe that sound churchmen and open dissenters alike join in admitting its soundness and correctness, though on different grounds; while the writhing and wailing of those who are neither one or the other, show that they feel severely the blow to pseudo evangelical prospects.

The *Guardian* has a very sensible article on the subject; but its length compels us to defer it to next week.

The *English Churchman* also has a very excellent piece, which commences thus:—

"In expressing our satisfaction and thankfulness at the recent decision of the Ecclesiastical Court, in the case of Mr. Gorham's heresy on the subject of Holy Baptism, it may be well, although it can scarcely be necessary, for us to explain that our satisfaction does not arise from our having previously felt any doubt whatever as to what the Church of England holds and teaches on this important doctrine—for as a branch of the Holy Catholic Church she could not consistently give just cause for doubt as to her teaching upon any portion of Catholic truth, but we do feel most sincerely thankful that our Church has been mercifully preserved from the scandal which would have been caused had the Judge of our chief ecclesiastical court decided that her ministers had the option of holding directly opposite and utterly inconsistent doctrines on the nature and efficacy of one of the Holy Sacraments."

We shall have occasion to quote again from this paper, as the concluding remarks are well worthy of consideration.

The *London Record* in its abstract omits the references to the Baptismal offices! and after much sighing and groaning, says:—

"In this judgment, now spread before us, we cannot but lament that inaptitude in handling spiritual things which *distinguishes the spiritual persons* in whose wake he follows, and by whom that dogma in the Church is maintained which his judgment serves to confirm."

It takes comfort however, in the appeal to the judicial committees of the Privy Council, "composed of lawyers of the first eminence," and of course of great *aptitude* "in handling spiritual things"!

The *Patriot* says the decision is perfectly correct on the principles of the Church of England, and calls it "a proud day for consistent nonconformity."

On this side of the water the *Episcopal* Recorder says very piously:—

"We have confidence in Him who has the hearts of all men in His hands, that He will guard His own truth, and nerve His believing and faithful people to its maintenance upon the earth. What the future may require we know not, but of this we feel persuaded, that if the honor of Christ, and the upholding of the vital doctrines of the faith shall demand a severance from the state, there will be found both bishops and presbyters willing to waive every temporal consideration, to uphold in all its integrity, the Sixth Article of religion as set forth by our Church."

The *Southern Churchman* which, with a sober countenance, worthy of Liston, declared some two or three weeks since that the Bishop of Exeter *was prostrate at the feet of Mr. Gorham*, is evidently astonished that Sir Herbert Jenner Fust has decided ADVERSELY to the object of his admiration. He sagaciously and devoutly observes:—

"It should be matter of thankfulness to the Church in this country, that questions of such vital importance and requiring for their investigation such profound theological knowledge and *spiritual discernment*, are not here submitted to the civil judge."

"*Spiritual discernment* in the vocabulary of this journal seems to be something that contradicts the clearest language men can use, and the simplest dictates of common sense.

A certain paper, which claims to be foremost when any mischief or uncharitableness is going on, remained mute a whole week, *because it had not received its English files*. Last week it spake, for it had seen the *Episcopal Recorder* and the *Churchman!* He writes in a terrible state of discomposure—a thing unprecedented with our *lamb-like* cotnemporary! Quoth he:—

"So far as the American Church is concerned, we have not the slightest direct interest in the decision of Sir Herbert Jenner Fust. Nor is the truth, *per se*, whatever it may be, different now from what it was five minutes before this decision was announced. He is of course the judge *ad hunc* [hanc] *litem*, and his opinion if not reversed on appeal, must be binding in a legal sense, upon the Anglican Church; but it will have no direct bearing on this side of the Atlantic any more than would a judgment of the Court of Queen's Bench."

This delectable coolness is highly refreshing, when we consider what tremendous weight the conductor of this paper sought some years since to give to an *ex parte* opinion signed by "Herbert Jenner," who we understand is the *son* of the above learned judge. He then laments the signs of discord in the Anglican Church—(verdant creature!) and soundly rates the judge, the Bishop of Exeter, and——the Churchman. We are in such good company that we can afford to smile at the Doctor's indignation. We certainly did not have him in our mind, when we spoke for "all true-hearted American Churchmen"—and we are pleased to find we were correctly understood.

We turn from this *peace-loving* journal to the New York Evangelist, which takes a very proper view of the subject, though we fear that in the judgment of the *Southern Churchman*, he has forfeited all claims to "spiritual discernment." We extract the following sentences:—

"The opinion of Sir Herbert Jenner Fust is long, but invincibly clear and conclusive; and though an appeal has been taken from it by the disappointed party to the Privy Council, it will undoubtedly stand as the authoritative exposition of the doctrinal standards of the Church,—and so far as the standards of the Episcopal Church in this country correspond with them, it should, and probably will be regarded as also authoritative this side of the water. We are sorry for our Low Church friends, but do not see how they are to help it."

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The opinion is well worth the study of any Churchman. It will be recollected that the same conclusion was arrived at in Mr. Barnes's celebrated argument, in examining the position of the Low Church party. He proved as every candid reader of the Prayer Book must acknowledge, that baptismal regeneration is the indisputable doctrine of the formulæ of the Episcopal Church, and that the High Church party were in the right of the controversy between them and the Low Churchmen, so far as the appeal lay to the authoritative standards of that Church.

Quotations from other papers must be deferred to a future occasion.

St. Paul's College, College Point, N. Y.—We have received the Annual Prospectus of this Institution for the Session of 1848-9, just ended, and are happy to find that it continues to flourish under its accomplished Rector, the Rev. John G. Barton. In successful operation for twenty-two years, it has sent forth its alumni into every branch of professional and business pursuits; and has been especially useful in educating the youthful spirit for the arduous and responsible duties of the sacred profession. The diligent training in the doctrines, discipline and worship of the Church, pursued here, must be a great recommendation to Church parents. The course of study is thorough and extensive in the exact sciences, and the ancient languages, and also in French, while Spanish and German are studied by such of the more advanced students as are sufficiently proficient in their other studies. Particular pains are taken to make the pupils good English scholars, as may be seen by reference to the course pursued. Music and Drawing also may be studied, if desired. The high standiug of the Rector as a Christian gentleman and scholar, and the efficient corps of instructors under his direction, are a sufficient warrant that what is promised will be fully performed. The College is visited regularly once a week, and oftener if necessary, by a skilful and eminent physician, Benj. D. Ogden, M. D., while the health of the pupils is further promoted by the indulgence in all healthy and profitable sports and recreations. The next term of the College commences on the first Monday of October ensuing, and we hope to see a full list of pupils on the register.

Very Shocking.—The Episcopal Recorder bestows nearly a column of abuse on the Bishop of Exeter, for vindicating the laws of the Church against the schismatical Shore, and the heretical Gorham, and then assails him for enforcing discipline against the Rev. Charles Rookes, whose offence will be found stated in another column. Really it is too bad that the Recorder, on account of ancient dissenting grudges, should uphold a profligate clergyman against his Bishop—*O tempora! O Mores?*

The Recorder, in a characteristic manner, replies to our interrogatories respecting the *English Churchman* in an article, which we shall notice in our next; and shows, that while a long period of editorship doesnot teach politeness, which is not to be expected, neither does it teach accuracy, which is to be ex pected.

The Notice of the Meeting of our Diocesan Convention, which appeared in our last, with the accompanying documents, was a transcript of a Circular sent by the Secretary to all the Parishes of the Diocese, pursuant to the order of the Convention, and which was furnished us at our request. We take this occasion to say, that where clergymen officiating in a parish, are not Rectors or assistant ministers, it is expedient that the certificate to be sent to the Ecclesiastical Authority shall be similar in form to that given in the Canons, in which the offices of Rector and assistant minister are specified. All the ministers of the Diocese, regularly officiating in some Church in union with the Convention, are entitled to seats in the Convention, *provided* that the Ecclesiastical Authority are duly certified of the fact by the Wardens of the Church; or by the Rector and Wardens, where there is a Rector.

The Gospel Messenger.—In the last number ot this long established and highly respectable Church Journal, the Rev. William A. Matson, A. M., announces himself as the Editor thereof. His address is neatly and creditably written, and gives good promise of continued usefulness and edification. We wish our respected brother much happiness and prosperity in the editorial chair, and beg him to accept assurances of our friendly consideration.

Health of the City.—The deaths by Cholera, last week, are reported as 171, being 82 less than by the last report. The whole number is 687, being 62 less. Diarrhea and Dysentery still continue very fatal.

We have received the Spirit of Missions, the True Catholic, The Ecclesiologist, The Christian Parlor Magazine, The Christian Garland, and other periodicals for September, but our crowded columns this week enable us only to return our thanks.

CLERICAL CHANGES.

Rev. Silas Totten, D. D., with letters dimissory from Connecticut to Florida.

Bev. W. P. Saunders, from Little Rock, Arkansas, to Monticello, Florida.

The Rev. J. M. Bartlett has resigned the charge of Zion Church, Pierrepont Manor. His address is, for the present, Newburyport, Massachusetts.

The Rev. C. B. Ellsworth, has taken charge of Zion Church, Pierrepont Manor.

The Rev. R. Murray has changed his canonical residence to that of Michigan. Address, Detroit.

The Rev. Ephraim Punderson having presented letters dimissory from the Bishop of Ohio, and the Rev. Martin Moody having presented letters dimissory from the Bishop of Connecticut, to the Bishop of Western New York, and been received, have changed their canonical residence to the Diocese of Western New York. They have taken charge of the Central New York Institute, at New Hartford, Oneida County, a Family School for boys, heretofore under the direction of the Rev. W. H. Paddock, in the spacious mansion of the late Judge Sanger, where students will be prepared for college, or for active business. The Academic year commences on the first of September. The school combines religious instruction with mental and physical education, and is commended very confidently to the patronage of the Church, and of the community.

The Rev. Samuel C. Kerr has accepted a call to Prince George's Parish, Rockville, Montgomery, Md., and wishes his letters and papers directed accordingly.

Rev. R. D. Brooke, to St. Luke's Church, Clarksville Parish—direct to Boydton, Mecklenburg county, Va.

Rev. W. Norwood has resigned the Rectorship of St. Paul's, Richmond, Va., on account of ill health, —to take effect the 1st of October.

Rev. D. Caldwell has received an affectionate and complimentary address from the Vestry of St. Paul's Church, Norfolk, on resigning that parish.

Rev. G. W. Dubois, from Newton Falls to Warren, Trumbull county, Ohio.

Domestic Intelligence.

Diocese of New Hampshire.—At an ordination held in St. Peter's Church, Drewsville, on the 15th day of August, Mr. Ezra Jones was admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop Chase.

The Standing Committee of the Diocese had a meeting on the 20th instant, at which the testimonials of the Bishop elect of Mississippi, and the Bishop elect of Indiana, were duly signed; the Committee being satisfied that there now exists no just impediment to the consecration of either candidate. C.

Claremont, Aug. 22, 1849.

W. New York.—*Bishop De Lancey's Visitation.*—On Sunday, August 5th, Bishop De Lancey visited St. John's Church, Clyde, and officiated, morning and afternoon. In the morning he preached, and confirmed four persons, and administered the holy Communion, and in the afternoon he preached again, the Rev. Mr. Ackly, the Missionary of the station, reading prayers and the confirmation preface, and assisting in the holy Communion. This Church has been much enlarged and beautified, and will accommodate nearly twice as many attendants as before. The improvement is highly creditable to the congregation.

On Sunday, the 12th, the Bishop preached in the morning, in Trinity Church, Geneva, and in the evening he held a confirmation in the Chapel of Geneva College, and confirmed two persons. The Rev. Dr. Hale read prayers, and preached on the occasion his sermon to the graduating class of the college.

On Sunday, the 19th, Bishop De Lancey visited St. John's Church, Sodus, where he preached both morning and afternoon—at the former service confirming *one* person—the Rev. Mr. Roberts reading prayers and the confirmation preface on both occasions.

On the 21st, the Bishop consecrated Zion Church, McLean, Tompkins county, to the service of Almighty God, and preached on the occasion. The request to consecrate was presented by Samuel Starr, Senior Warden, and was read by the Rev. Mr. Phelps, of Homer. The sentence of consecration was read by the Rev. Mr. Foote, the Missionary of the station. Prayers were read by the Rev. Dr. Gregory of Syracuse, assisted by the Rev. Mr. Goodale, who read the lessons. The Rev. Mr. Walker of Ithaca was also present. Six persons were confirmed, the preface being read by the Rev. Mr. Foote. This is a small, neat and handsome Church, erected on a lot of some ten acres, on which there is a parsonage, at a cost from eight hundred to a thousand dollars, and is very highly creditable to the small body of zealous, firm, intelligent and pious Churchmen of that village, and particularly to the liberal donor of the lot.

In the afternoon of the same day, the Bishop preached in the Presbyterian house of worship in Cortlandtville, the Rev. Dr. Gregory reading prayers, and the Rev Mr. Goodale the lessons. The Rev. Mr. Phelps of Homer was also present. A subscription of a thousand dollars has been made in this village, and an excellent lot very liberally offered for the purpose of erecting a Church.

New Jersey. *Ordination.*—Wednesday, the 27th ult., in St. Peter's Church, Perth Amboy, the Right Rev. the Bishop of the Diocese, admitted the Rev. Horace L. Edgar Pratt, Rector Elect of that ancient and venerable parish, to the holy order of the priesthood. Morning prayer was read by the Rev. Andrew B. Paterson, Rector of Trinity Church, Princeton. The Bishop preached an eloquent and impressive discourse from 2nd Corinthians, 11, 14, 15, 16—an admirable exposition of the duties, responsibilities, and encouragements of the ministers of Christ. The candidate was presented by the Rev. David Clarkson, of Elizabethport, who, together with the Rev. Jas. Chapman, and the Rev. Mr. Paterson, united in the imposition of hands.

The services were attended by a full congregation, and a large number of communicants availed themselves of the occasion to partake of the blessed sacrament of the body and blood of Christ, which was administered by the Bishop.

Indiana.—We copy the following from the Banner of the Cross, with great pleasure:

"THE BISHOP ELECT OF INDIANA.

At a meeting of the Standing Committee of the Church, in the Diocese of Indiana, held at Indianapolis, August 21st, 1849, the following resolution was adopted, and the Secretary was directed to send a copy of the same, for publication, to 'The Episcopal Recorder,' and 'The Banner of the Cross,' with a request that it might be copied by other Church papers:

Resolved, That the Standing Committee of the Diocese of Indiana deeply regret that, in consequence of a newspaper statement, some misapprehension has arisen respecting the position and plans of the Bishop Elect of this Diocese; and they therefore feel it to be their duty to announce to the Church, and especially to the Rt. Rev. the Bishops, and to the Standing Committees of the several Dioceses, that, immediately upon his consecration, the Bishop Elect of Indiana *will cease to be the Rector of his present parish*, and that he purposes, as soon as suitable arrangements can be made, to take up his residence in Indiana.

A true copy. R. B. Claxton, *Secretary.*

Whatever objections might have been made to the proposition of the Vestry of the Trinity Church, Pittsburg, as originally reported—a proposition, however, which was dictated solely by their regard for their beloved Rector, and their desire for his comfort, and was therefore exceedingly creditable both to him and them—the above announcement cannot but entirely remove them. We see, with pleasure, that some of the Standing Committee, which at first suspended their decision, have since cheerfully given their assent. We have so much confidence in the honesty and intelligence of these regularly constituted ecclesiastical authorities, as to believe that the same result would have been attained, if certain papers had kept a decorous silence.

South Carolina.—We acknowledge the receipt of a *duplicate* number of the Gospel Messenger for August, for which we thank the obliging publisher.

Married.

In Trinity Church, Michigan City, on Tuesday evening, August 14th, by the Rev. F. C. Brown, Mr. Zebina Gould of the City Mills, to Miss Mary, Daughter of Col. H. J. Reese, formerly of Ashtabula, Ohio.

Died.

On Sunday, 26th ult, Harriet Stella, and on Tuesday, 28th, Gouverneur Samuel, infant childen of Henry M. Onderdonk—they having first been baptised into Christ, and thus made subjects of the covenant of God in Christ Jesus, into the rest which remaineth for the children of which, their mother had a few hours previously entered before them.

The following tribute of affection to the memory of this lamented lady was received last week, but not in season for publication. With permission, we now very appropriately place it in connection with the above melancholy notice:

At Pavonia, near Jersey City, N. J., on Wednesday, August 22nd, in the 24th year of her age, Justine, wife of Henry M. Onderdonk, daughter of Gouverneur S. Bibby, of this city, and daughter in law of the Bishop of this Diocese. Her death is one of those cases in which the very reasons why the loss is most severely felt, are those which bring the richest consolation. Having been made in infancy "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," she received confirmation a few months before her early marriage; and not long after the responsibilities of married life were upon her, she became—as she continued faithfully to the last—a partaker of the Lord's Table. The religion thus professed, trne to the Gospel and true to the Church, has rarely had a more thorough influence over individual character and life. It incorporated itself with, or rather took into incorporation with itself, great natural sweetness and amiableness of disposition, an affectionate, loving, and cheerful heart, a strong understanding, more than ordinary moral powers of endurance and of action, educational cultivation both substantial and ornamental, polish of manners, and that loveliness of character which is inseparable from the constant habit of looking on the bright side, and thinking the best, and endeavoring to make the best, of everything. Though with domestic cares and responsibilities which the world would readily consider an ample apology for the want of much frequency in attendance at the house of God, herself admitted not the apology. She loved the courts of the Lord and the place where His honor dwelleth: she loved her family, and was a pattern of devotion and duty as a wife and mother, and ruled her house in all things well: but the same religion which animated and governed her in her affection for the House of God, also sanctified and controlled her in the affairs of her own house: she felt, therefore, and found, and by the sweet, quiet, and unobtrusive instruction of her example, showed to others, that a christian may be eminently "not slothful in business," and at the same time, "fervent in spirit, serving the Lord" She loved to go, and to take her little children, to the services of the sanctuary, on Sundays, on Holy Days, and at the Daily Prayers. Thoroughly and elegantly a proficient in music, she loved to consecrate her extraordinary talents in that noble art to the glory of God; and where occasion offered, gladly and willingly gave her services in aid, or in the guidance, of the Church's setting forth Jehovah's most worthy praise.

Such a mother of six young children, herself so young, must have had her mind and heart deeply affected by the approach of her early death. Here, too, her faith was sufficient. She took leave, with great composure, of the only two at home, who were old enough to have any comprehension of the melancholy circumstance; she conversed calmly on topics relating to her decease, with her tenderly loved husband, in his unwearied watchings over her: she discharged that duty of high and sacred obligation, of the performance of which the Saviour says that it is the means to His faithful people, of their dwelling in Him and having Him to dwell in them; and of their having eternal life, and being raised up by Him at the last day. In the lucid intervals between occasional wanderings of mind, she loved to hear and engage in prayer, and to listen to religious remarks and religious reading. Her soul having entered into its rest, its mortal companion, preparatory to its lodgment in the earth, was conveyed to the beautiful little chapel of Grace Church, Van Voorst, in which she had so often been a devout worshipper. Rarely has the funeral service been presented with more of the combined solemnity and dignity attached to it, its admonitions and warnings, its holy instructions, and its bright reveal ings of christian hope. The part of the sacred office so admirably discharged by the occupants of the choir, which was decked in emblems of mourning, brought affecting reminiscences of a hand, a voice, and a heart, but lately there at home. But these are mingled with thoughts of other and infinitely higher and holier music.—that of the "new song before the throne;" and we are content. The Rev. Drs. Barry and Seabury also assisted in the funeral services.

In New York, July 19th, Miss Mary McCloud, in the 72nd year of her age. The deceased was for 45 years, a communicant of Christ Church. Her life afforded a striking instance of the salutary training of the Church. Led at an early age, like an Apostle, to put forth the inquiry, "Lord, what wilt thou have me to do?" like him she followed cheerfully the instructions of the Gospel and Church: "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Hers was that faith, which looks upon all things Divinely commanded as necessary to be observed; which approaches God in the appointed way, and in the use of the ordered means; and thus secures the benefits promised to faithful obedience. Her uniform growth in the virtues and graces of the Christian Life, her kind and gentle deportment, her holy walk and conversation, and her calm, unvarying faith, all attested how far she "adorned the doctrine of God her Saviour in all things." So calm as her life, so peaceful was her death; for she knew whom she had believed. Thus in a good old age, "steadfast in faith, joyful through hope, and rooted in charity," she has passed to her final rest. "Blessed are the dead who die in the Lord; even so saith the spirit; for they rest from their labors."

In Brooklyn, N. Y., August 18th, the Rev. John Croes, a distinguished Presbyter of New Jersey. He was born September 22nd, 1787. For 40 years he had been a minister of the Church in that Diocese, during which time he had received from it many and very high tokens of its confidence and attachment, by being repeatedly elected a Delegate to the General Convention, Trustee of the General Theological Seminary, Secretary of the Convention of the Diocese, Member of her Standing Committee and Treasurer of certain of her trusts. In the Convention of 1832, at the election of the Diocesan, his name for the first three ballotings stood foremost, reeeiving nearly three times as many clerical votes as any other, and standing first also among the laity. But several votes were wanting to make a majority of the whole, and at the last, his friends united to elect the illustrious prelate, who is yet its noble leader. The last time this lamented brother officiated was in Calvary Church, Brooklyn, on Friday, August 3, the National Fast Day for the Cholera. His sermon on that occasion has been repeatedly spoken of, as one of remarkable excellence, and worthy to be remembered and recorded. He was not well at the time, and on the following day he had a very severe attack, partaking of the nature of the prevailing epidemic, and on the next day, Sunday, the disease had made such fearful progress, that it was feared he wonld die that very day. The disease however was checked, and he partially rallied, and under the assiduous care of physicians of high reputation from Brooklyn and New York city, sanguine hopes were entertained of his recovery; but he remained exceedingly weak and prostrate; and at last, a fortnight later, to the inexpressible grief of his family and friends, he expired, aged 62, leaving his disconsolate widow, to whom he had been united for 37 years, with two sons and four daughters, to lament his irreparable loss. He was buried on the 20th instant, in the beautiful church-yard of his own old church at Shrewsbury, by the side of his beloved daughter Eleanor, who died a few years since.

The funeral service was read by the Rev. Harry Finch, the Rector, assisted by the Rev. Charles Reynolds, of Christ Church, Williamsburgh, N. Y., and a Discourse, a brief memorial of the departed, was delivered by his friend, the Rev. Samuel Roosevelt Johnson, D. D., Rector of St. John's Church, Brooklyn, and amidst a large concourse of old and sympathising friends. As embodying other circumstances of his life and labors and sickness, a copy of the Address has been requested by members of the family, and is hereunto appended.

1. *Thess.*: 4, 13.—But I would not have you ignorant, brethren, concerning them which are asleep, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

At the death of Jesus and his rising again, sorrow and comfort succeeded each other, each prevailing in its turn: and as we cast our eyes back and contemplate each of those events, sorrow and comfort seem blended—the sorrow belonging more to the human heart; the comfort to the spiritual mind realizing the security and the blessedness of the life eternal, purchased by the dying and assured to us by the rising of Him who is the resurrection and the life. Such is the mingled feeling here, where in Christian hope and comfort sorrowing relatives and friends have brought the honored remains of one they loved, for Christian burial—one whose presence they had hoped to have yet many a happy year;—whose removal hence they did not anticipate or contemplate, except as all our lives are forfeited and insecure. In full possession of his manly powers, with vigorous maturity of intellect, with undiminished strength of body, with mind interested in the present and planning for the future, the husband, the father, the brother, the warm-hearted friend, the earnest Christian minister has been removed from his sphere on earth; though it be gain to him, yet leaving many hearts to mourn. And we have brought him here, to his old home, to lay him here where he lived so long and happily, and where so many have known and valued him long and greatly, near the Church at whose altar he attended for thirteen years, where old friends have gathered to meet in sacred sympathy and for the last offices of religion and respect the company of the mourners at his funeral.

The Rev. John Croes, whose unexpected death we deplore, has long been known and held in honor in the Church, as one of her most excellent, serviceable and substantial clergymen; distinguished for his reasoning powers, for his valuable theological attainments, for his pastoral fidelity, and for high personal integrity of mind, heart and life. He had reached the age of 62. He was ordained Deacon in 1809 by Bishop Benjamin Moore, and subsequently Priest by Bishop Hobart. He commenced his labors in the ministry, officiating in St. Peter's Church, Freehold; Christ Church, Shrewsbury; and Christ Church, Middletown. He became Rector of this congregation, Christ Church, Shrewsbury, and continued its Rector thirteen years, respected and beloved, useful and happy. He ever looked back to this scene of his labors with peculiar interest and affectionate recollections. He left it, at the time thinking it best, but often was heard to regret his decision; for he felt that here he was most at home, and his heart was here more than elsewhere,—here among his earliest friends and parishioners, and amidst these beautiful and retired homes, sheltered and adorned by these old and noble trees. After a few months spent in New Brunswick, he became the Rector of St. Paul's Church, Paterson, for three years; then he was in Newark for two years; then in Christ Church, New Brunswick, for two years he assisted his venerable father in his declining age, the first Bishop of New Jersey; at the mention of whom permit me, one of his sons in the ministry of our Lord, first set apart to the sacred office by his ordaining hands, briefly to linger and give my passing tribute of love and honor to his cherished memory;—as a Prelate whose name is dear to the hearts of Churchmen, around which cluster patriarchal worth, wisdom in counsel, and soundness in principle, singular simplicity of character and life, and an almost unequalled prudence and moderation and good judgment —all united to a laborious and systematic but quiet diligence, and an affectionate and fraternal manner and disposition. After the death of his father the Bishop, the son succeeded him as Rector of the parish, and continued such for eight years. And it will show the high estimation in which he was held, when I say that his name was frequently mentioned, both in his own Diocese and abroad, as one supposed to be quite likely to succeed his father in the Episcopate also. The last nine years of his life he spent at Keyport, where he founded and served St. James's Church, at Brown's point, erecting the building on his own land, and by his own gifts and collections. This last scene of his regular labors he had just left, and had made his temporary residence at Brooklyn, where, and in the adjoining parishes of Long Island, he was busily and usefully occupied in occasional services as opportunity presented, or as call was made upon his willing and obliging nature—when suddenly, on Saturday two weeks before the day of his death, he was prostrated by his last illness, and left his sick room only for his burial.

It was my privilege to be selected as the pastor of his family, and at my church they have their regular seat. And as friend and pastor, it was my privilege and duty (sad and yet comforting) to attend his sick bed, to offer up at his bed-side the prayers of the Church; to administer to his desiring spirit "the Body and the Blood," at a time when he and all who were around him thought he was to live but a few hours longer; to bear his message to his brethren of the clergy asking the prayers of the churches as for one extremely low and with but small hope of recovery; and subsequently, when he rallied somewhat and life kept trembling on the verge for nearly a week, to minister to him with the enquiries and watching of the friend, and with such brief services of devotion as his peculiar weakness allowed.

As he did not seem to grow weaker, as he continued though but slightly to improve in pulse and other symptoms, we began to gather great encouragement, and to hope that the prayers offered in the Church of God and by so many sympathising hearts, might be instrumental to his recovery. But God saw fit to order it otherwise. Resigned to God's holy will, bearing with a Christian mind the severe visitation, calmly receiving the announcement of his great danger, with devont expressions of his faith in Jesus his Redeemer, and his trust in his merits and promises, comforted by the services of the Church—her prayers, her absolution, her benediction, her Eucharist and her commendation—in the exercise of a true repentance, and in all humility of heart, he was "gathered to his fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, (we confidently trust) in favor with God and in perfect charity with the world."

He had the comfort of being surrounded by the members of his family, who watched broken-hearted but with unremitting attentions around his bed: and his only brother, the Rev. Robert B. Croes, my old classmate in the General Theological Seminary, and for years my fellow laborer in Indiana, just returned from over the Ocean, had the sad consolation of arriving two hours before he, then lying unconscious, breathed his last.

And now, what remains—but to look upward to Christ our strength, the consolation of Israel; to take the help and comfort of the Christian hope, so full of immortality —to cherish the memory of the departed, to thank God for the good examples of all those his servants who having finished their course in faith, do now rest from their labors;—and to be mindful of all the good in counsel or in act which he has bequeathed to his survivors. What remains? bnt to wish and pray in behalf of the bereaved in their deep affliction, that they may be sustained, comforted and blessed by all the assistances of God's kind Providence and all the sanctifying and consoling influences of his grace—and for ourselves, to keep at our christian duties resolutely and faithfully, tarrying patiently and submissively the Lord's leisure, until He speaks the word, and we are also set Free.

To Correspondents.

We thank 'F. W.' for for his interesting paper which shall appear next week.

'Alexis meets our approval for its timely caution and shall have an early insertion.

Notices.

The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the P. E. Church in the State of New York, will be held in the Sunday school-room of St. John's Chapel, City of New York, on Tuesday the 25th of Sept. at 5 P. M.

Brooklyn, Aug. 22nd. J. W. DILLER.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (10th inst.,) at half-past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.

New York, Sept. 8, 1849.

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the City of New York, on Wednesday, the Twenty-sixth day of September, at ten o'clock in the morning.

BENJAMIN I. HAIGHT,
New York, August 15, 1849. *Secretary.*

In compliance with Section 8 of Canon II, a copy of Sections 6 and 7 of the same Canon, and also a blank form of Certificate of appointment of Lay Delegates, are herewith transmitted.

"Section VI. The appointment of Lay delegates to the Convention, if they be chosen by the Vestry of any Church, shall be made at a regular meeting of such Vestry, held according to law; if they be chosen by the Congregation, the like notice of the time and place of holding the election shall be previously given, and the electors must have the like legal qualification, and the election shall be conducted in the like manner, as prescribed by law for the election of Wardens and Vestrymen of the Parishes respectively in which they are held.

The evidence of the appointment of a Lay Delegate, if made by the Vestry, shall consist in a written certificate, signed both by the Rector of the Church, if there be one: or, if there be no Rector, then by the Warden who presides at the meeting at which such Delegate is appointed, and by the Clerk of the Vestry. If the appointment be made by the Congregation, the evidence of such appointment shall consist in a certificate signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen in the respective Parishes. Every certificate of the appointment of a Lay Delegate, shall show upon its face that the appointment has been made in pursuance of all the requirements of this Section, and shall certify that the Delegate has the qualifications required by the III. Article of the Constitution, and by the next succeeding section of this Canon. And no other certificate or evidence of the appointment of any Lay Delegate, than such as is herein required, shall be allowed or received."

"Section VII. No Lay Delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

GENERAL THEOLOGICAL SEMINARY.

The next Session of the General Theological Seminary will commence on Monday, Oct. 1st. Candidates for admission are requested to be present at Morning Prayer on that day, at half-past 10 o'clock.

Qualifications for Admission. Either a Certificate of being a Candidate for Holy Orders, with *full qualifications;* or a Certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry: and then passing a satisfactory examination on the following subjects:—(1.) the Primary Elements of the Hebrew Tongue; (2.) the Greek Grammar, and the Gospels and acts in the original; (3.) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases.*

For further information, apply to the Dean of the Faculty, Seminary, Chelsea Square, N. Y.

Seminary, Aug. 21, 1849.

Church papers will please copy.

Mrs. Okill informs her patrons, that as the Cholera has been for some time past steadily and surely on the decline, she will re-open her school on Monday the 3rd of September. Aug. 22—3t

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 28th inst., the Treasurer has received the following contributions:

Chickasaw Mis'n, from the Rev. John Grammar of Halifax C H, Va, 20; Mo. coll, Christ ch, Detroit, Rev Chas Aldis, Rector, one-half, 14 57; St Paul's, Detroit, 23 10; total, 57 67.

THOMAS N. STANFORD, Treas.,
New York, Sept. 4, 1849. 139 Broadway.

☞ For sale a Share in the New York Society Library, enquire of the Treasurer of the Domestic Committee or at the office, No. 2 Park Place.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 28th inst, viz:

Christ ch, Tarrytown, N Y, 34 69; S S, St John's ch, Georgetown, D C, for ed of a child in China, 1st ann pay't, 25; from Mo's coll, Christ ch, Detroit, Mich, 14 55; Miss Crawford, Lynchburg, Va, Africa, 5; Christ ch, Sharon, Ct, one-half, 2 50; S S St Stephen's ch, Wilkesbarre, Pa, Africa, 12; total, 93 64.

J. SMYTH ROGERS, Treas.
New York, Sept. 4, 1849. No. 2 Park Place.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 27th inst.

Isaac T Redfield, Randolph, Vt, 5.

Contributions for the Society are respectfully solicited, their year closes with the month of Septemper.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept. 3, 1849.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 27th inst.

Rev D Brown, mis'y at Cold Spring Harbor, 6; a friend to the New York Bible and Common Prayer Book Society by the Rev P A Pisal, D D, 5,

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Sept 3, 1849. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 20th inst, the following contributions, viz.:

From St Paul's ch, Tompkinsville, Rev C G Winslow, 15 65; St George's ch, Newburgh, Rev Dr Brown, 37; "Mis'y Station" at Stoatsburg, Rev J C Sterling, 1 85; Christ ch, Piermont, Rev J C Sterling, 2; St Bartholomew's ch, New York, Rev Dr Balch, 36 17; St James ch, New York, Rev E Harwood, 3; Christ ch, Morristown, Rev E J W Roberts, 11 96; total, 107 63.

C. N. S. ROWLAND, Treasurer,
Sept. 4, 1849. 55 Water-st.

Advertisements.

STANFORD & SWORDS Have lately published the following works:

Wilberforce's History of the American Church. 12mo. $1.
Church Chant Book by Staunton. 4to. 75 cts.
Kip's Double Witness of the Church. New editions with additions. 12mo. 1 00.
Melville's Sermons, 2 vols, 6th thousand. 3 50.
Buhenteth on the Lord's Supper, third ed. 12mo. 75 cts.
Communicant Manual, (The Altar.) 12th thousand. 31 cts.
Scenes in the Life of a Clergyman, by Tayfer. 12mo. 75 cts.
Lady Mary, or not of this World, by the same. 12mo. 75 cts.
Call to a Serious and Devout Life, by Wm. Law. 75 cts.
Thornton's Family Prayers, &c. 18th thousand. 75 cts.
Palmer's Ecclesiastical History. New ed. 50 cts.
Clergyman's Companion, various styles of binding.
Hawkstone, by Prof. Sewell, 2 vols, 7th ed, 1 50.
Steps to the Altar, 5th ed, 2nd cheap ed, 25 cts.
Williams on the Miracles, 16th ed, 38 cts.
Mant's Happiness of Blessed. 75 cts.
Brownell's Comentary on the Prayer Book, fine ed. 3 00.
Jenk's Devotion, 16th New ed. 63 cts.
Aged Christian Companion, by Dr. Stanford. 8vo. 2 00.
Plain Sermons, 2 vols. 1 50.
Dorr's Recognition of Friends in another world. 25 cts.
Neander's History of the Christian Religion. 8vo. 1 50.
History of the Church of England, by Bp. Short. 1 50.
Christian Manual by Bp Hobart, 16th ed, 75 cts.
Murdock Morheim History, 3 vols, sheep, 6 75.

A CARD.—A Lady who has travelled, and who has had more than 14 years experience in teaching, wishes a situation as a governess in a gentleman's family. She is competent to teach the English and French languages, Music on the Piano, Drawing, Writing Needlework.

She can give the most unquestionable testimonials as to good character and abilities; for further particulars please apply to Miss H. Read, through the Post-Offic. It a personal interview is preferred, she can be seen in First Avenue, three doors from 17th st. sept 8.–1t$

REPORT FOR AUGUST.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of August, 1849, One Hundred and Thirty-two new Policies, viz.:

To Merch'ts and Traders	33	To Physicians	4
" Manufacturers	20	" Lawyers	6
" Mechanics	17	" Bankers	4
" Ladies	6	" Capts. of Steamboats	3
" Clerks	12	" Mariners	6
" Hotel keepers	2	" Farmers	5
" Clergymen	3	" Engineer	1
" Agents	3	" Other Occupations	7
	96		36
Total new policies in August.			132

Surplus of the Company exceeds. $800,000

Robert L. Patterson, President.
Benjamin C. Miller, Secretary.
Joseph L. Lord, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. Sept. 8.

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

Poetry.

For the Churchman.

St. Christopher.

In ancient times near by a stream,
A churlish man did live ;
And ne'er of all his substance, he
Unto the poor did give.

One stormy night the little stream
Did wax both fierce and high—
When suddenly he heard a voice,
As if a child did cry.—

Strange feelings moved his stoney heart
When he did hear that sound ;
He straightway went into the storm,
And look-ed all around.

Ere long a little child he spied,
That on the bank did stand,
And called loudly with his voice
And beckon'd with his hand :

"O ! take me o'er this raging stream
Unto yon distant shore ;
For I have left my father's home,
And he doth mourn me sore."

That churlish man, he took him up
And bore him o'er the stream,
But unto him that little child
A mountain's weight did seem.

Yet 'neath their feet, the swelling waves
Did peacefully subside ;
The foaming torrent straight became
A calm and gentle tide.

And then he heard a voice that spake
Most solemn but most mild ;
(And scarce believ-ed him that spake
To be that little child.

And as he look'd, a wondrous change
Came o'er that child forlorn :
He saw the pierced hands and knew
That he the Lord had borne.)

"Why hast thou driven off my poor,
That unto thee were sent ?
And treated ill my messengers,
That on my errands went ?

"Repent thee now, thou churlish man,
Of these thy wicked deeds :
And learn that he my servant is,
The poor that clothes and feeds.

"And Christopher, thou shalt be called,
In memory of me ;
And that thou mayest recollect
The Lord was borne by thee."

In ancient times near by a stream
St. Christopher did live,
And to the poor, his substance, he
Most cheerfully did give.

Thus through the troubled waves of life
May we, the Saviour, bear ;
And made like good St. Christopher,
The Saviour's glory share.

August, 1849. A. A.

Selected Matter.

From London Art-Journal of April, 1849, republished in "Essays upon Art."

Some Thoughts on Art,

ADDRESSED TO THE UNINITIATED, BY MRS. JAMESON.

II.

* * * * * * * * * *

It is absolute that Greek Art reached long ago the term of its development ; it can go no farther. We may stand and look at the Sister Fates of the Parthenon in awe and in despair ; we can do neither more nor better. But we have not done with Greek Sculpture. What in it is purely ideal is *eternal ;* what is conventional is in accordance with the primal conditions of all Imitative Art. Therefore though it may have reached the point at which development stops, and though its capability of adaptation be limited by necessary laws ; still its all-beautiful, its immortal imagery hangs round us, haunts us : still "*doth the old feeling bring back the old names,*" and with the old names, the forms ; still in those old familiar forms we continue to clothe all that is loveliest in visible nature ; still in all our associations with Greek Art

> "'Tis Jupiter who brings whate'er is great,
> And Venus who brings everything that's fair !"

That the supreme beauty of Greek Art—that the majestic significance of the Classical Myths, will ever be to the educated mind and eye as things indifferent and out-worn, I cannot believe ! Our sculptors still seek there what they cannot find elsewhere, the perfection of ideal beauty in the undraped human form ; still does Gibson run variations on the tale of "Cupid and Psyche," and its perpetual beauty wearies us never ! Foley's "Ino and Bacchus ;" the new version of "The Three Graces," by Baily ; the "Eucharis" of Wyatt ; the really Olympian "Venus and Cupid" of Edward Davis, show us in how fine a spirit Greek Art is felt and rendered by these and others of our native sculptors.

But it may well be doubted whether the impersonation of the Greek Allegories in the purest forms of Greek Art will ever give intense pleasure to the people, or ever speak home to the hearts of the men and women of these times. And this, not from the want of an innate taste and capacity in the minds of the masses—not because ignorance has "frozen the genial current in their souls"—not merely through a vulgar preference for mechanical imitation of common and familiar forms ; no, but from other causes, not transient—not accidental. Because a Classical education is not now, as heretofore, the *only* education given ; and through an honest and intense sympathy with the life of their own experience ; and from a dislike to vicious associations, though clothed in Classical language and Classical forms ; thence it is that the people have turned with a sense of relief from Gods and Goddesses, Ledas and Antiopes, to shepherds and sheperdesses, groups of charity, and young ladies in the character of Innocence. Harmless, picturesque inanities !—as much Sculpture as Watt's Hymns are poetry. But is this Art for the Million ? we might as well feed our "Million" on *soupe-au-lait*. To such things has Greek Art in its popular form been reduced. But Gothic Sculpture has this in common with Gothic Architecture, that it has within it a principle of almost exhaustless development ; and if that development be guided and governed by reverential feeling and a just and harmonious taste—if we be not deluged with the merely ornamental and sentimental, or the vulgarly familiar and extravagant—we may, in following out the principle of Medieval Art, be allowed to seek in Sculpture the expression of what is most venerable and dear to us in memory; in life, and in after-life.

All Sculpture was in its origin combined with Architecture, and subservient to it : and as the Greek Sculpture when disengaged from Architecture fell into new and various forms without losing its characteristics of intenseness and simplicity, the same is true of Gothic Sculpture ;—with this essential difference,—that as Greek Sculpture was the apotheosis of mortal beauty and power, it found early and necessarily its limits of perfection, and the highest possible adaptation of its principles in the deification of external nature : but as Gothic Sculpture was the expression of a new life introduced into the world—of Leve purified through Faith and Hope—of human affections, sorrows, aspirations ;—it follows, that we have not yet found or imagined any limit to its capabilities ; we test its perfection by a wholly different law. We find its highest inspiration in our Religion and our Poetry, and hitherto, its grandest adaptation in those sweet and solemn types of form handed down to us by the religious artists of the Middle Ages.

Therefore what the people *now* demand from Sculpture is the introduction into our places of worship of a style of Art embodying the grand and holy memories of our religion, the solemn and gracious figures of the scriptural personages : —and into our rooms and houses, the forms of those beings consecrated in our poetry or memorable in our annals. It is true that hitherto in many instances where this has been attempted there has been complete or partial failure, either from tasteless treatment, or injudicious selection, or ignorance, or neglect of the primal laws common to *all* Sculpture, and that the result has been not legitimate Sculpture, but the transfer of a picture to marble, and this will never do.

It was natural that the abuse of Religious Art in the Middle Ages should lead to a reaction. This reaction had reached its ultimatum in the defaced, denuded parish churches, the wretched formal white-washed Dissenting Chapels, which people were pleased to call a return to primitive Apostolic simplicity, whereas it was only Puritanical intolerance, tasteless incapacity, poverty of means or of mind. Now the pendulum swings back again ; we must only be careful that the impulse given does not send it too far in the contrary direction.

Music, Painting, Sculpture,—if these are a means of lifting up the heart to God, it is a proof that he intends us to use such means. The abuse of such means to purposes which enslave the intellect or misdirect the feelings, only proves that like all the best gifts of God, these too are liable to abuse. Rowland Hill (he of the Chapel, not of the Post Office) used to say, that he saw no reason why the Devil should have the monopoly of the best tunes, and in the same manner I see no reason why in these days Sculpture should be held fit for secular purposes alone. "It is not," says Landor, in one of those wise and eloquent passages which so often occur in his pages—"It is not because God is delighted with hymns and instruments of music, or prefers bass to tenor, or tenor to bass, or Handel to Giles Holloway, that nations throng to celebrate in their churches his power and his beneficence. It is not that Inigo Jones or Christopher Wren could erect to him a habitation more worthy of his presence than the humblest cottage on the loniest moor :—it is that the best feelings, the highest faculties, the greatest wealth, should be displayed and exercised in the patrimonial palace of every family united :—for such are churches both to the rich and poor."

Mr. Kennedy's ill-fated Expedition.

(From the Guernsey Comet.)

In the *Comet* of Monday we announced the untimely death, by assassination, of Mr. EDMUND B. KENNEDY, the leader of an exploring expedition into tropical Australia, and the death, by starvation, of nine of his unfortunate companions. Since then we have been favored with copies of the *Sydney Morning Herald*, of the 6th and 7th March last, containing a large mass of information relative to the progress of the expedition, and the melancholy event already described. It is in the form of evidence taken before the magistrates of Sydney, by whom a judicial inquiry had been instituted. From the mass we have extracted the most material details, which, we feel assured, will be perused with painful interest.

The expedition left Sydney in May, 1848, and proceeded, by water, to Rockingham Bay, where they landed in the latter part of that month. Mr. Kennedy's instructions were, to proceed thence to port Albany, at Cape York, where he was to meet the Schooner *Ariel*, commanded by Captain Dobson, that had been dispatched with supplies, on receiving which, he was to proceed down the western side of the peninsula, and return to Sydney. On the 5th June, the expedition consisted of thirteen individuals — among the number being Jackey Jackey, an aboriginal native, whose courage, and attachment to his ill-fated master, are beyond all praise. At first starting, the ground was so scrubby, that it was impossible to make way through it ; and Mr. Kennedy had to proceed on a south-west course for nearly five weeks before he could stand to the northward. The whole of the carts, and most of the heavy stores attached to the expedition, it was found necessary to abandon, in consequence of the impracticability of the country ; and several horses became disabled. These were killed and eaten, there being only two or three sheep left, and the stock of flour falling short. The flesh was stripped from the carcase of the animal, and dried, and the bones boiled down ; the heart, liver, kidneys, and blood, mixed with flour, being made into puddings, which, writes Mr. Carron, the botanist, afforded the party "a good day's feast !" At this time, three of the party were unable to travel on foot, and Mr. Kennedy gave up his horses, and walked himself. After undergoing all kinds of vicissitudes, on the 9th of November, the Expedition reached Weymouth Bay, and encamped on a hill, near a large creek or river, about two miles from the seashore. The stock of provisions was now reduced to one sheep, about sixty pounds of flour, and a pound of tea, the supply of sugar being entirely exhausted. It being evident that the whole party could not subsist on this scanty allowance to the end of the journey, Mr. Kennedy proposed that eight of the number, including the three who were sick, should remain at Weymouth Bay, in charge of Mr. Carron ; Mr. K. intending to push on for Cape York with all speed to obtain supplies, which he expected to find there, on board the *Ariel*. He accordingly quitted the encampment, taking with him his faithful Jackey and three others, with seven horses. Twenty-eight pounds of flour, with a small quantity of tea, comprised the whole store of the party left behind, the last sheep having been killed on the day Mr. Kennedy left, and equally divided.

Mr. Kennedy reached Shelbourne Bay three weeks leaving the encampment. His party had several rivers and creeks to cross, and a great deal of scrub to cut through. One of the men became ill, and another accidentally shot himself ; and, having lost two horses, Mr. Kennedy determined to start in company with Jackey for Port Albany, leaving a horse for the provision of the sick man and a comrade in whose charge he was left. Mr. Kennedy and Jackey succeeded in reaching Escape River, having lost two more horses on their way thither. Here the gallant leader met his death ; and nothing can be more affecting than the simple story told by the devoted aborigine, of poor Kennedy's death in the wilderness. They were surprised by a party of blacks, and, much rain falling, their fire-arms became unserviceable, and they were unable to keep their assailants at bay. Several barbed spears were thrown by the blacks, and Mr. Kennedy was hit in the back. He then desired Jackey to fire, which he did, the shot taking effect. The assailants thereupon retired for a short time, but returned, throwing their spears in greater numbers than before. Jackey drew the spear from his master's back, cutting out the jag with a knife ; and Mr. Kennedy levelled his gun, which, however, missed fire. The blacks now approached nearer, and Mr. Kennedy received another spear-wound in the thigh of the right leg, and—the fatal one in the right side ; his undaunted servitor having also been wounded, above the eye. Mr. Kennedy, overcome by fatigue, and the effects of his wounds, laid down, while Jackey went in search of his saddle-bags, containing his journals, &c. On returning to his master, however, he found him surrounded by the blacks, one of whom had deprived him of his watch and hat. He then carried Mr. Kennedy into the scrub, and noticing a change in the manner of his dying master, "I asked him often," (Jackey says, in his simple and affecting narrative,) "Are you well now ?" "I don't care for the spear-wound in my leg, Jackey, but for the other two wounds in my side and back ; and I am bad inside, Jackey." "Mr. Kennedy, are you going to leave me ?" inquired the disconsolate servant. "Yes, my boy, I am going to leave you," he said ; "I am very bad, Jackey." Mr. Kennedy then desired Jackey to take charge of his journal, and, having asked for writing materials, attempted to write, but fell back, and died in the arms of Jackey. "I caught him as he fell back," he says, "and I then turned round myself, and cried. I was crying a good while, until I got well—that was about an hour—and then I buried him. I dug up the ground with a tomahawk, and covered him over with logs, then with grass, and then with my shirt and trowsers. That night I left him near dark." Jackey tried to carry the saddle-bags with him to Albany, but, being reduced by weakness, was ultimately compelled to abandon his charge, hiding them in a tree. After encountering numerous hardships, subsisting upon lizards, guanas, snakes, and water, when he could obtain these, but sometimes having no food at all, he arrived at Port Albany, thirteen days afterwards. Here he found the Ariel, and, having made signals from the shore, was taken on board, and narrated to the commander the unfortunate results of the expedition. Captain Dobson consequently proceeded in all haste towards Shelbourne and Weymouth Bays, in search of the survivors ; but, in order to maintain a connected narrative, we shall return to the party of eight left at Weymouth Bay.

After separating with Mr. Kennedy, the party underwent great hardships and privations, occasionally saving their limited stock by shooting birds and catching shell-fish. On the third day, (17th November) one man died ; on the 20th, another ; and another on the 26th. "Carpenter," says one of the survivors, "died seven days afterwards, and Mitchell about nine days after Carpenter. He went to fetch some water, and sat down by the creek, and died there. Niblett and Wall died in the gunyahs where they slept. The men did not seem to suffer pain, but withered into perfect skeletons, and died from utter exhaustion. Carron and myself were the only ones that, on one occasion, were able to go to the beach, and catch shell-fish. We were nearly two miles from the beach. None of the party could use their arms but Carron and myself. We buried the first three who died, but were unable to bury the rest. Mitchell was sunk into a deep water-hole close where he died. Niblett and Wall we could not bury. We had no provisions left when we were rescued, except two pigeons which I shot that morning." On the 30th December, a note, covered with dirt, was brought to Mr. Carron by some of the natives, who had hitherto shown symptoms of hostility towards the two survivors, and he became almost senseless on finding it to be a message from Captain Dobson, intimating his arrival at Weymouth Bay. Goddard was so much reduced, that it was at first doubtful whether he could recover ; and Carron could not walk without assistance to the beach. Upon receiving these parties on board, the schooner returned to Sydney.

Of the two men left at Shelbourne Bay, no tidings have been heard. In a canoe belonging to the natives, the Ariel's crew found a cloak which had belonged to one of them. Search was made, but the men were not discovered, and no doubt is entertained of their death ; but whether they died from exhaustion, or were murdered by the natives, is a fact that will probably never be known. The crew of the schooner also saw a native in a canoe, with a pair of Mr. Kennedy's trowsers on, and, having offered resistance, he was shot. One native belonging to the tribe who attacked Mr. Kennedy was captured, and kept in the schooner for a fortnight, when he jumped overboard and was drowned.

The event has awakened deep sympathy in the Colony, where Mr. Kennedy was highly esteemed, as well as for his personal qualities as for his scientific abilities. It must be satisfactory to his afflicted family to find that ample testimony is borne, by the two survivors, Messrs. Carron and Goddard, to the endeavors of Mr. Kennedy to extricate the expedition from its difficult position. Every that could be done was done, for the preservation of the party, whose privations and perils he shared, and for whose succor he hazarded, and, unfortunately, sacrificed his own life. "It would appear," remarks the Sydney Herald, "that, so far as regards earnestness of purpose, unshrinking endurance of pain and fatigue, and most disinterested self-sacrifice, the gallant leader of the party exhibited a model for his subordinates. But the great natural difficulties they had to encounter at the outset of the expedition, so severely affected the resources of the adventurers, that they sunk under an accumulation of sufferings which have rarely, if ever, been equalled, in the most extreme perils of the wilderness."—*The Church.*

Advertisements.

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,
Aug. 25—3m$ D. S. ROCKWELL.

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars.*—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq , H. J. Williams, Esq., Hon. E. F. Chambers, M. D. Sept 1—tf

INSTRUCTION IN MATHEMATICS AND BOOK-KEEPING.—The subscriber has the pleasure to inform the young gentlemen who have not finished their engagements with him, as well as those who may require his services, in preparing them for the next term of Columbia College, that he will be happy to see them on Monday, the 3d of September. He would also inform Principals of Institutes, male or female, that, by an early application, he is open to an engagement for one hour daily, or for two hours three times a week.

References.—Prof. Hackley, Columbia College ; Rev. Dr. Schroeder, St. Ann's Hall ; Rev. W. Morris, Rector of Trinity School.

N. B. Private instruction will be given at his residence, 31 City-Hall-place. Sept. 12t$ M. B. McCARTHY.

THE COLLEGIATE SCHOOL, 95 Mercer St. will be re-opened on Monday, Sept. 3. Circulars containing terms can obtained at the bookstores of R. Carter & Bro., 285 Broadway, and also Daniel Fanshaw, 575 Broadway.

WILLIAM FORREST, Principal.
Sept. 1—8t

THE Fall Term of Misses Rainsford's School will commence on Monday the 10th of September.
Sept. 1—3t$

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "THE COLLEGE GRAMMAR SCHOOL," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high stasdard of excellence ; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothieg, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

CORNELIUS E. SWOPE, A.B.,
Principal of the Classical Department.
EDMUND B. TUTTLE,
Principal of the English and Classical Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D. ; Right Rev. Alonzo Potter, D. D., LL. D. ; Rev. W. A. Muhlenberg, D. D. ; Rev. Samuel Seabury, D. D. ; Rev. Benjamin C. Cutler, D. D. ; Rev. Francis Vinton, D. D. ; Rev. Wm. H. Lewis, D. D. ; Rev. J. B. Kerfoot, College, St. James, Md. ; Rev. Horatio Potter, D. D., Albany ; Rev. Wm. L. Kip, D. D., Albany ; Hon. Hamilton Fish, Albany ; Hon. Wm. H. Seward, Auburn ; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

NEW YORK.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Kruger, Esq., Benj. A. Mumford, Esq.

BROOKLYN.—A. Crittenden, A. M., President of Female Academy ; J. Arlington Bennett, LL. D. ; Daniel Embury, Esq., Richard Upjohn, Esq., Charles Congdon, Esq. ; E. Whitehouse, Esq , D. H. Arnold, Esq., Rollin Sanford, Esq. Jesse C. Smith, Esq., Geo. Hastings, Esq , Edgar J. Bartow, Esq.

NEWARK.—Joel W. Condit, Esq., C. M. King, Esq.

August 25—2 mos.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical ; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particuler attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June* ; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

REV. M. MOODY, }
REV. E. PUNDERSON, } Rectors.

REFERENCES :

Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva ; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct. ; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct. ; Rev. B. Hale, D. D., President Geneva College ; Rev. J. Williams, D.D., President Trinity College ; Rev. J. Hall, Ashtabula, Ohio ; Rev. J. V. VanIngen, D. D., Rochester ; Rev. P. A. Proal, D. D., Utica ; Rev. S. R. Johnson, D. D., Brooklyn, New York ; Rev. George Leeds, A. M., Utica ; Rev. W. H. Paddock, A. M., New Hartford ; Rev. Alex. Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio ; Rev. W. Payne, A. M., Schenectady ; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.

Aug. 18,—tf

COLLEGE OF ST. JAMES, Washington county, Md.

The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the Ist of October to the 1st of August ; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful ; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom appiication may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,
August 11,—2m College of St. James, P. O., Md.

ST. PAUL'S COLLEGE, COLLEGE POINT, Near Flushing, Long Island, New York.—The 22d Session of this Institution will commence on the first Monday of October next.

Pupils are admitted into the Primary Classes at 10 years of age, and into the Collegiate Classes whenever they have attained sufficient scholarship.

There is but one session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the session in October. Pupils are received, however, after the Christmas and Easter recesses—and on the first Monday in March.

Applications to be made to the Rector at College Point.
aug 11—2m REV. J. G. BARTON, Rector.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street.

Nett accumulated Fund, May 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N. York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shofter terms, participase in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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Joseph B. Collins,
William J. Hyslop,
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Walter Joy,
Alfred Pell,
David C. Colden,
Alfred Edwards,
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Joseph Blunt,
Isaac G. Pearson,
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Joseph Tuckerman,
Wm. J. Bunker,
Moses H. Grinnell,
Eugene Dutilh,
Francis S. Lathrop,
John C. Thatcher.

JOSEPH B. COLLINS, President.
——— ———, Secretary.
MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall-Street.—This Company was incorporated by an Act of the Legislature of this State, and has now been in successful operation upwards of four years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe ; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this Company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent per annum is regularly paid ; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured ; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent thereof may be paid in cash, and a note, with interest at six per cent, given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid ; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
PLINY FREEMAN, Actuary.
MEDICAL EXAMINERS.—George Wilkes, M. D., No 25 Laight-St. ; Cornelius R. Bogert, M. D., No. 5 St. Mark's Place.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M. D.
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Kendall,
John C. Beach,
Pliny Freeman,
William Barton.

Aug. 25—tf.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums ; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS :

Robert L. Patterson,
Charles S. Macknett,
Edward Anthony,
Lewis C. Grover,
Henry McFarlan,
William M. Simpson,
Seth Low,
Joel W. Condit,
William A. F. Pentz,
Thomas B. Segur,
Andrew S. Snelling,
Randal H. Green.

ROBT. L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
VALENTINE MOTT, M. D., }
JER VAN RENSSELAER, M. D. } Medical Board of Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry ; also the *Fire Bells,* which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession ; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.

SCHOOL FOR MORAL DISCIPLINE. This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprieto and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28. 1849—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16,tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

THE TRUE CATHOLIC: Reformed, Protestant and Free. Edited by a Layman of the Protestant Episcopal Church, with the Approbation of the Bishop of Maryland.

Published on the first day of every month, in the city of Baltimore, and sent by mail to every part of the United States and British Provinces.

Each number contains 48 large octavo pages, printed on fine paper and clear type.

TERMS—$2.50 a year, payable in advance,—which sum may be sent direct to the publisher by mail, in notes of any specie paying bank, post office stamps, or gold coin—the latter preferred, and to be carefully enveloped. Any of the volumes published, from Vol. 1. commencing May, 1843, to Vol. VI. commencing May, 1848—will be furnished upon receipt of $2.50 for each,—or the whole six volumes, stitched, for $10—or bound for $12. The 7th Vol. commenced May, 1849. New Subscribers may commence with any volume from 1 to 7.

The subscription list of the True Catholic is now probably as widely extended as that of any similar publication in the Church has ever been. It is nevertheless much too small to afford an adequate remuneration to the publisher, while the editorial labors bestowed on it have never received or sought other return than usefulness here and its attendant reward hereafter. This being the case, the publisher considers himself at liberty to ask earnestly of those readers of the True Catholic, who regard the continuance and extension of the work as desirable, (and he knows that they are very many, and number among them names the most honored and influential in the Church,) an effort at the present time to increase the subscription list. Should such an effort be made, additional assistance, which will increase the interest and value of the work, may be expected. For its present standing the publisher knows that he has no need to appeal to any vouchers. The occasional notices of the True Catholic in Church papers, are, without exception, gratifying to its conductors and friends. From other sources they are supplied with abundant reason to believe that few periodicals (perhaps none with so small a circulation) possess equal reputation and influence.

Those of the present subscribers who can procure one or more additions to the subscription list, are respectfully requested not to delay the attempt, if they think this appeal reasonable. JOS. ROBINSON, Publisher,
No 117 Baltimore street, Baltimore.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway ; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES :

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

JOHN MACE, Sexton of the Church of the Mediator, (under the pastoral care of the Rev. Dr. Hawks,) and General Furnishing Undertaker, No. 75 Carmine street. Persons desiring information respecting the pews of the above church, which is now located in the large Chapel of the University, may obtain it by applying to the above, either at his office, during the week, or at the door on Sunday. July 28—1t$

FOR Church Cushions—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors ; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William street,
July 7—3m near John street.

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street.
Sept 1—3m